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ABSTRACT

This manual contains classroom exercises which can be used to supplement each chapter of the story "Mark," (ED 189 016) designed to help adolescents formulate a philosophy of values. The purpose of both "Mark" and "Social Inquiry" is to identify key social issues in the social sciences and expose students to the conflicting concepts at the heart of each issue. The story and exercises are well-suited for use in high school social studies courses and/or in philosophy or guidance units. The broad themes which are recurrent throughout "Social Inquiry" focus on the concepts of government, law social institutions, community, society, human nature, and justice. Teaching techniques emphasize discussion among students to encourage and develop thinking skills and reasoning exercises to develop reasoning skills. Students are encouraged to apply their critical understanding to specific situations. The manual begins with an introduction to the teacher on how to use the manual, followed by exercise charts which identify each exercise in the manual and show into which category each exercise primarily falls, i.e., philosophical discussion, problem situation for analysis, etc. The booklet is arranged into eight chapters, each chapter contains numerous exercises. For example, chapter 1 contains 15 exercises which begin with leading ideas for the teacher on such topics as mediating a fight, asking for reasons, and similarities and differences. (Author/RM)

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Social Inquiry

Instructional Manual to Accompany

MARK

SO 013 598

Matthew Lipman
with Ann Margaret Sharp

Social Inquiry has been written by Matthew Lipman, with the assistance of Ann Margaret Sharp, and with the support of the Rockefeller Foundation.

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Social Inquiry

INTRODUCTION

Social studies courses represent, more than any other area in the elementary or secondary school curriculum, the intersecting requirements of schooling and education. The schooling stipulation is aimed at producing an informed and responsible citizenry, the objective being the child's socialization. The educational requirement has traditionally been understood as a matter of getting children to learn the basic facts of social life and how such facts came about. By putting these two requirements together, one could construct a social studies course which would prepare the child for citizenship and which would, at the same time, contribute significantly to the child's education.

Such an approach contains serious difficulties on a number of counts. First, by assuming that the child requires to be socialized, it is in danger of insufficiently enlisting those social impulses which children bring with them to every educational setting, and which can be one of the most liberating and creative contributions to the effectiveness of such education. In other words, to insist that children "need to be socialized" is to underestimate the contribution children are prepared to make to the social processes in which they are involved, and to assume that the society is a structure into which they have to be fitted, rather than a flexible and open-textured order which respects, elicits and makes room for the creative contributions of the individual. Second, the formulation of education in terms of learning rather than thinking again treats the child as passive, rather than active, as a recipient rather than a doer, as someone to be operated upon, someone to be processed — rather than as someone capable of making original contributions to the social process. Thirdly, such an approach underestimates the capacity of children to inquire into the social forces with which they interact. It is not that we are unaware that children possess a rich sense of wonder and an active curiosity. But we are inclined to treat these as childish instincts to be outgrown rather than as constructive responses to the puzzling and enigmatic character of the world children experience. That is, children are from their earliest moments aware of the problematic and in many cases mysterious character of the environment, particularly the social environment which we all share. As adults, we have made our own adjustments to the strangeness and precariousness of social life, and we are not always patient with the child's puzzlement. But the point to be emphasized is that children are puzzled because the world is in fact puzzling. They are often mystified because things tend to happen in baffling and bewildering ways. An adequate social studies course should attempt to amend the deficiencies just noted. It will enlist the social impulses of the child by creating classroom communities of inquiry. It will cease to treat children as passive blotters whose education consists merely of the learning of inert data, and will instead stimulate their capacity to think. Finally, it will candidly acknowledge the problematic character of human existence and the tentativeness of our efforts to understand it. It will therefore enlist children's social impulses, children's readiness to think and their capacity to utilize their doubts in a constructive effort to evaluate the social institutions within which they exist and the roles within those institutions which they are expected to play.

One of the presuppositions of the idea of democracy, at least since the time of John Locke, has been that the members of such a society

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should be not merely informed, but *reflective,* that they should not merely be aware of the issues, but be *reasonable* with regard to them. It follows that two tasks are laid upon those who venture to teach children in democratic societies. The first is to make students aware of the nature of the society to which they belong, by getting them to learn the main strands of its history and the major features of its present-day structure. The second is to encourage them to think about these matters by sharpening their thinking skills, and by showing them how to apply such skills to matters of importance. The first task involves getting students to *learn,* the second task involves getting them to *think.* There is reason to believe that we cannot effectively perform the first without effectively performing the second. And there is *good* reason to believe that we should not even *want* the first performed without the second.

At this point a chorus of questions can be anticipated. It is all very well to advocate that teachers should teach thinking skills, it will be said, but who is to teach them to the teachers? It is all very well to urge that children acquire rationality, but what are the *criteria* of rationality? While children are perfecting their thinking skills, what are they to think *about*? And what is the *pedagogy* appropriate to teaching to think — is it not the same pedagogy as that utilized in teaching to learn?

Prior to the advent of philosophy for children, these questions could not readily be answred. The answers that can now be proposed are as follows: (1) The criteria of rationality are those that enable us to distinguish effective, reliable reasoning from ineffective, unreliable reasoning, and are therefore none other than the rules and principles of logic; (2) the literature of philosophy contains countless intriguing issues upon which children are eager to sharpen their growing intellectual skills — issues such as friendship, fairness, truth, and what it is to be a person. That such issues tend to be persistently controversial seems to make them even more attractive to children than matters more easily resolved whose solution represents little in the way of intellectual adventure; and finally, (3) the pedagogy of philosophy involves converting the classroom into a community of cooperative inquiry, where all are democratically entitled to be heard, where each learns from the other, and where the spoken dialogue among the members of the class, when internalized and become an inner forum in the mind of each participant, is the basis of the process known as thinking.

Let us suppose that we have assembled the necessary conditions just cited: teachers have been properly trained, a curriculum has been properly prepared, and criteria for successful thinking have been made explicit, so that the classroom can now become a community of inquiry. How does all of this bear upon reflective education?

As a general rule, we may say that we should not present information to children who have not already been prepared to process such information cognitively in an effective fashion. Unless students have preliminary concepts to work with — rough though they may be — they will be at a loss to organize and comprehend the data to which they are exposed. This is something of which children themselves are dimly aware. For example, take the case of science education. We can get children to go through the motions of performing laboratory experiments, but we cannot prevent their wondering about what such experiments presuppose: what is truth? Why the quest for objectivity? What is so important about measurement? Of what earthly use is description? For what purpose do we need explanations? If these matters could be explored in classroom discussions antecedently to or concurrently with the physical experimentation itself, the resistance or reluctance of many students would be tempered or dissolved, for we would have converted their assignment from a meaningless exercise into a meaningful one.

Approaches to the materials of the social sciences require no less intellectual preparation. A reflective citizenry must be prepared to evaluate the performances of individuals who work within social institutions, and the performances of those institutions themselves. But this cannot be done unless citizens have a working knowledge of and are conversant with the ideals of the society which those institutions are supposed to implement. There is little point to teaching students how institutions operate, if we do not at the same time help them understand the goals and objectives which must be brought to bear on such institutions. Without a clear understanding of such concepts as freedom, justice, equality, personhood and democracy, how are students to be able to tell whether elected officials or operative institutions are performing well or badly? We can teach students the laws of the society, but unless they have some grasp of the constitutional issues that underlie the laws, and some grasp of the philosophical issues that underlie the constitutional ones, their attitudes towards the laws will be contaminated by nagging doubts and misconceptions. It is not in the least impractical to begin discussing the philosophical issues concurrently with examination of the factual data. Indeed, unless children can have the opportunity to consider and discuss the guiding ideals and regulatory presuppositions of the society in which they live and whose operations they are being asked to study, the chances are that they will neither study them, learn them, nor accept them.

Several years ago, in a book entitled *Adolescent Prejudice*, Harper and Row published the results of an extensive study conducted in California by Charles Glock and his associates in the Department of Sociology of the University of California at Berkeley. Glock's findings are highly suggestive, even if he does not always draw from them the inferences that seem clearly implied. It would appear, from the study, that older generations, convinced of the rightness of their values, have a way of insisting to each upcoming adolescent generation that it accept the traditional beliefs, attitudes, and ways of looking at things. But the younger generation has a way of rejecting parental beliefs, whatever these might be — evidently for no other reason than that they are parental. Is there nothing then that parents can do? Is every effort of theirs to convey their values to their children doomed to failure, simply because it comes from them? Glock says no. If we could somehow get adolescents to become reflective and critical — and Glock has no idea, apparently, how this might be done — then children might in time discover the right values for themselves, and they would hold on to such values because it was *their* discovery, not something imposed on them from above.

This suggests that if we teach children to reason, and if the values we ourselves hold are reasonable ones, then our children will eventually, just by thinking for themselves, come to share our values with us.

But what about citizenship education — isn't that something quite different? Isn't there a specific body of facts and beliefs which must be conveyed to all children, and which they must, with or without discussion, be persuaded to adopt? Aren't there indiscussible allegiances and commitments which children must be nourished upon, if they are to grow up to be responsible citizens in a democratic society?

Since a democratic society is one in which no social issue can ever be put beyond the pale of inquiry, it is difficult to see how any body of social beliefs might be considered "off limits" by the children who are being prepared to enter into such a society in a responsible and fully participatory fashion. The problem is not so much to get children whom we are educating for citizenship to *know* this or that, or to *believe* this or that — although this in no way forbids us from wanting them to be aware, sooner or later, of what *we* know and believe. No, the problem is simply that the primary criterion of responsible citizenship is — and has always been — nothing other than reflectiveness. An educational system which does not encourage children to reflect — to think thoroughly and systematically about matters of importance to them — fails to prepare them to satisfy the one criterion which must be satisfied if one is to be not merely a citizen of a society, but a good citizen of a democracy. In a word, education for responsible citizenship is *reflective* education.

But isn't this too glib? What is the relationship between responsibility and reflection? Unless it can be demonstrated, the whole argument falls apart. The connection *can* be demonstrated, although it cannot be done here in any elaborate fashion. What we need to recognize is that the *educational* use of these two terms requires that each of them be taken in a more specialized sense than is commonly done. Thus, by reflection, we do not simply mean meditation or thoughtfulness, but proficiency in thinking skills — whether in making, in saying or in doing. So reflection has a behavioral dimension — people can act reflectively, create reflectively. And it has a social dimension — people engaged in dialogue are engaged in social reflection; indeed, it is the internalization of that dialogue by each participant which comes to be individualized reflection.

Responsibility, likewise, means more than simply accountability. A responsible person is not just someone you can hold to account. Rather, in its more relevant sense in this context, responsibility implies capacity to respond appropriately and intelligently when confronted with a problematic situation. It is only after these terms have been so defined that one can more readily see how an education which prepares individuals to make, say and do thoughtfully and intelligently is precisely an education that prepares individuals for social responsibility.

But here another danger looms. There are those who will interpret the term "reflective education" as implying something that is all process and no content, all method and no substance, where nothing needs to be learned except how to look things up. But such an interpretation would be erroneous, and would be particularly mischievous when applied to education for responsible citizenship. Such education would seem to comprise three specific tasks:

1. Students must become conversant with — if only in outline — the conceptual foundations of Western civilization as these bear upon the relationship between society and the individual;

2. Students must be encouraged to develop the ability to grasp and identify the social situations in which they find themselves, and to see those situations as instances of the general considerations which govern the relationship between society and the individual; and

3. The thinking skills of students must be exercised, sharpened and constantly reinforced by illustration and application, so that such students develop (a) a strong disposition to look for the regulatory concepts and ideals which are applicable to each distinctive situation, (b) a logical rigor which will enable them to draw the inferences which necessarily follow from the principles they have discovered, and (c) a reasonableness which will compel them to take all relevant considerations — such as possible consequences of alternative modes of action — into account.

4. An adequate social studies curriculum is one which (a) treats the fundamental concepts of the behavioral sciences as essentially contestable rather than as lying outside the limits of discussion; (b) seeks to match and marry specific cognitive skills to specific concepts, so that students will feel cognitively prepared to grasp and analyze the concepts they are expected to discuss, and (c) presents factual or empirical materials in a manner that demands student reflection, by requiring that students consider the possible consequences or implications of empirical generalizations, the reasons which may have led people to act in ways such as these, and the possibility of counter-instances.

As was noted earlier, to educate for responsible citizenship, we should engage in reflective education, so as to produce reasonable children. Now the standard used to determine reasonableness may be one with a very narrow, sharp cutting edge, such as the ability to reason logically, or it may be considerably broader, such as the ability to comprehend the meanings of what one reads and hears, as well as the ability to express oneself meaningfully. Another criterion that is not irrelevant is the academic impact of the educational program: does its introduction produce improved academic performance in other areas of the student's academic life? And still another criterion is the attitude toward the program of students themselves: do they enjoy it so much that an observer can see the warmth of their response in the way they behave in the classroom, and the way they themselves talk about the program afterwards?

The Social Inquiry portion of the Philosophy for Children program consists of two parts: a general introduction to thinking and reasoning skills in grades 5 and 6, and a sequel concentrating upon social concerns, to be used as early as grade 7 or into secondary school. The first part is called *Harry Stottlemeier's Discovery;* its curriculum consists in a novel for the children and an instructional manual for teachers. The second part is simply called *Mark*, and likewise consists of a novel and a manual. There is no formal division of the program into a group of topics; instead, there is a fairly large number of major and minor themes or strands which weave in and out of the novels. In *Mark*, in addition to the themes of Justice, Freedom and Democracy already cited, emphasis is also placed on Authority, Family, Law and Crime, Friendship, Division of Labor, Tradition, Bureaucracy, Diversity, Community and Association, Anomie, Competition and Cooperation, Status, and the Use of Criteria. In terms of traditional approaches to the study of society by both social philosophy and the social sciences, these themes are familiar enough. They are recognizable also as key themes in the efforts to devise core curricula which have been taught to college students over the past half-century, especially at Harvard, Columbia and Chicago, in the area of Contemporary Civilization. Indeed, just as *Harry Stottlemeier's Discovery* seeks to rephrase the traditional problems of philosophy so that children can recognize them as problems they have long been interested in, so *Mark* discards the formidable terminology of the social sciences in favor of the ordinary language of teenagers, and seeks to blend the thinking skills characteristic of philosophical reasoning with a spectrum of ideas representative of the conceptual foundations of Western social thought.

The uniqueness of the Philosophy for Children approach to social inquiry consists then in the following:

1. The use of novels, written in the ordinary language of children, so as to focus the interests, attention and energies of the students upon areas of social experience with which they can readily identify;
2. stress upon thinking skills: acquainting students with the logical criteria of good reasoning and sound methods of inquiry; giving them practice in the performance of a wide range of mental acts, such as deducing, inducing, contradicting, comparing, contrasting appraising, assuming, generalizing, abstracting, plan-

ning, predicting, describing, interpreting, explaining, wondering and deliberating; and constant emphasis upon convergence of theoretical knowledge with practical application;

3. encouraging students to encounter ideas directly, in classroom dialogues, rather than indirectly through secondary texts — the ideas in question being those derived from the repertoire of social thought in such areas as social and political philosophy, government, sociology, social psychology, economics, law, political science and anthropology;
4. the emphasis upon dialogue as a powerful instrument for sharpening children's thinking, since the learning of dialogical procedures — careful listening, appraising arguments for soundness and consistency, presenting good reasons for one's views, respect for persons, taking all viewpoints and considerations into account — is promptly internalized by each child into an inner forum of thought. To engage in dialogue is to encounter live alternatives to one's own way of thinking, to discover fresh new possibilities, to confront unanticipated implications and consequences. No one can engage in dialogue wholeheartedly without coming off with a more well-developed set of intellectual reflexes and a profounder sense of the realities of social experience.

What begins to emerge in each philosophy for children classroom, inspired by the model of the novels, is a genuine community of intellectual inquiry. But the ease and readiness children display in engaging in cooperative inquiry and in exploring the most profound of philosophical issues is evidence that the program taps deep-seated needs and dispositions not otherwise provided for in the educational system. The spontaneity with which children wonder, talk, demand reasons and causes, seek wholeness, accept differences with equanimity, and search for some satisfactory formulation of truth, suggests that philosophy begins — as all education should — where the children are rather than where the adults are.

Being a responsible citizen is one of the ways in which a reasonable person behaves. If we educate children with the objective of helping them become reasonable persons, it follows that they will be concerned to know not only what society expects of them, but why it has those expectations. They will be concerned to discover the reasons for their own actions, and whether or not those reasons are good reasons. Their concern will also show itself in reflection upon the problematic aspects of the relationship between society and the individual, as well as in a recognition of the value of social inquiry. By thus participating in communities of inquiry, they will exemplify and model for their fellow citizens not only how a responsible citizen behaves, but what a society might be like which would seek to define, formulate and resolve its problems in an open and reasonable spirit.

And this in turn is — is it not? — what we want of a program of education for responsible citizenship. We want the educational means employed to be consistent with the social ends at which we aim. If we want citizens who are participatory, we must employ participatory processes in education; if we want citizens who are not simply knowledgeable but reflective, thoughtful, open, then we must conduct the educational process in an open, thoughtful, reflective fashion. The ends we get will be no better than the means we make use of: the adage is a practical one, born of much painful experience. Good citizens are, first and foremost, reasonable persons. If this is what we want our society to consist of, then we cannot defer insisting on children's reasonableness until they are of voting age, because by then the habits of thoughtlessness and inconsiderateness will already be set for a lifetime. Instead, the most promising hypothesis upon which we can operate is that if we provide children with a reflective education, they will turn out to be reasonable, and if they acquire the habits of reasonableness in childhood, they will continue to employ them as adults. If, on the other hand, we insist upon using means incompatible with the ends we claim we want, we should not be disappointed when, generation after generation, such ends fail to materialize.

II

While the manual, *Social Inquiry*, deals with a number of ideas which, in each chapter, stand out from the rest, it would be useful to consider a group of themes which are recurrent throughout the *Mark* program. It may be helpful, in the classroom discussions which deal with *Mark* during the course of the year, to keep these conceptual strands in mind. Together, they form the backbone of an approach which young people may make to the understanding of society, and to the comprehension of human behavior in its social aspects.

Criteria

Those who are dissatisfied with existing educational practice customarily deplore what they perceive to be the inability of school children to evaluate the information they are given about the society in which such children live. Students are alleged to be unable to appraise the things they prize; they are accused of holding their values uncritically. If this is so, it should not be too surprising, since we so infrequently assist students in developing appraisive procedures which will enable them to make reasonable and reliable judgments. We generally fail, in other words, to acquaint them with the use of criteria.

When an exact discipline, such as mathematics, is used as a model of the educational process, there is often a tendency to place a heavier than necessary emphasis upon the function of rules, and a lighter than necessary emphasis upon the function of criteria. Mathematics is a deductive discipline, in which rules function with rigorous necessity. When the same model is carried over into other aspects of education, rules are used as the major premises of deductive arguments. For example, it may be taken as a rule that cases of social aggression should be interpreted as indicating a need for inquiry into possible underlying frustrations. ("This is the case of social aggression; it is therefore necessary to inquire as to sources in underlying frustrations.") A deduction of this sort, given the rules embodied in the major premise, is fairly mechanical and reliable. It issues in a conclusion that is much more restricted in scope than the conclusions which follow from the use of criteria in the making of appraisals.

Let us assume that two students are having a controversy with regard to a certain teacher. One student says that the teacher in question is a "good" teacher, and the other student says he is a "bad" teacher. A third student, noting the mounting intensity of the argument, encourages the opponents to state their criteria. The first student then says that the teacher is good, using the criterion of giving attention to individual members of the class. The second student then offers the judgment that the teacher is bad because his knowledge of the subject-matter is inadequate. They have now recognized that their disagreement was related to the fact that they were using different criteria. What the third student may now proceed to point out to them is that the use of a single criterion enables one to make a fairly rudimentary value judgment. In this sense, it does not differ greatly from the mechanical deduction referred to above. All teachers who relate well to individual class members are good; this teacher relates well to individual class members; therefore, this teacher is good. The third student can proceed to show the others that the judgment of the effectiveness of the teacher must necessarily involve many criteria other than merely those two.

It is just such methodological considerations that need to be undertaken in every classroom where the matters under discussion involve either estimates of value or judgments of fact. The objective is not to produce students who are "critical" in the sense of being negative and pretentious. The objective is to produce students who approach conceptual issues with a readiness to appraise and evaluate those aspects of such issues which call for judgment, rather than for merely mechanical skills.

What bearing does all of this have on the study of social behavior? What we teach students of how society works can never be wholly innocuous, because the way they think it works will in time influence the way it works. If there are ideals by which society guides itself, and if there are practices and institutions and policies which are supposed to move towards and to approximate those ideals, then the education given to children will be a critical factor to the extent to which those ideals will be realised. Unless students can understand the regulative function of ideals and the need to appraise policies and institutions as means rather than as ends, each generation will mechanically accept as necessary and unchangeable precisely that which is most in need of evaluation by each upcoming generation. It is therefore indispensable that experience with the logical function of criteria become a continuous strand of the educational process.

Government

Every society has a way of operating by means of which the lives of its members can be regulated with some degree of coordination. Forms of government vary very widely from highly decentralized approaches, such as are found in feudal societies, to highly centralized ones such as absolute monarchies, tyrannies, and totalitarian governments. Even those portions of the world, however, rare, which have been anarchistic have been able to function to the extent that they have because they presume a high capacity for self-government in the case of each individual citizen.

There are many different things to consider with regard to the nature of government. Some specialists in government emphasize its compulsive role; that is, government as an organized monopoly of the means of violence. Others stress the role of government in coordinating human affairs, providing for defense and prohibiting undesirable forms of social behavior. The characteristics of government in general are therefore very numerous, and worthy of the consideration of students in social studies, quite apart from their consideration of particular forms of government, such as democracy, tyranny, fascism, and dictatorship. Again, however, when it comes to analysis of these particular forms of government, it will be necessary to weigh the criteria by which each is to be defined and distinguished from the other. There are episodes in *Mark* in which the discussions among the students exemplify the kind of dialogical inquiry which takes place when students endeavor to understand what makes one form of government, such as democracy, different from others. At the same time, in the repugnance which they show for authoritarian procedures, the students exemplify how inquiry into public matters can proceed in a democratic society.

One of the problems confronting the social studies instructor is the imprecise understanding which students have of the very terms which the instructor takes it for granted that they comprehend. Terms like "government," "democracy," "association", "community" are examples of terms of which students supposedly know the meaning, but which in fact they are unable to define adequately. Moreover, in helping students come to a clearer understanding of the basic features of, for example, the democratic process, the instructor will find it necessary to explore to some extent the presuppositions which are generally entertained with regard to that process. Thus, to say that democracy is characterized by public discussion of the issues that affect the society as a whole, and that democratic governments are consequently expected to guide themselves by such a consensus is to presuppose that citizens in a democracy have the capacity to understand the complex issues which confronts such societies and the rationality to deal with them. This raises the further question of course as to whether, in fact, democratic societies are capable of communicating the nature of these problems to the public, as well as a host of problems regarding the nature of rationality. We generally take the easiest course, which is to presume that the students already are familiar with the answers to these questions, and we further presume that no harm will be done by proceeding to a study of the mechanics of the democratic process. But unless there is an airing of the underlying issues which form the context for students' understanding of specific factual matters, they are very likely to misunderstand or misinterpret the information we provide them.

Law

One way in which human beings attempt to govern their own behavior is to impose rules upon it. In each society there are rules of conduct which are more or less strongly urged upon the individual members of that society. Thus people are urged to be honest, and children take that recommendation as a moral rule. But dishonesty can become a legal matter and not just a moral one when a violation of a law is involved, as when a witness provides false testimony in a court of law. In other words, there are social rules whose violation calls forth the pressures of public opinion, and there are legal rules where the society has empowered the government to take specific steps to punish the lawbreaker. It is not always easy for children to distinguish among prohibitions based on superstition, on custom, on social morality, on local laws, on constitutional issues and on religious injunctions. But certainly it would be desirable that students have the opportunity to become sensitized to these differences and to be able to make finer discriminations than those which they can make at present.

Certainly it would be desirable for students to come to a better comprehension than they presently have of the relationship between law and morality, of the relationship between constitutionality and law, and of the relationship between the fundamental principles of political philosophy and constitutionality. Enlightened citizens generally manage to avoid knee-jerk reactions when it comes to emotion-charged issues such as offenses against "law and order." They understand the necessity of the legal procedure known as "due process," and the rights of both accuser and accused. One of the things that distinguishes the democratic society is the balance it is able to establish between the capacity of the individual citizen for judgments of conscience, and the restraint of the average citizen when it comes to matters which are better handled by fair and objective social procedures.

Social Institutions

Every society establishes arrangements which, generation after generation, guide people into similar patterns of behavior. We think of these persisting arrangements as "social institutions." Because institutions are so much taken for granted within each society, the inhabitants of such societies are generally not very much aware of the extent to which such institutions shape their lives. In this respect, institutions and traditions are rather dissimilar. Traditions are also handed on from generation to generation and shape human conduct accordingly. But traditions are intensely meaningful and are often charged with symbolic connotations to which people in that society are very much attached, whereas institutions are more formal in character and tend simply to be taken for granted.

For example, we tend to take for granted that children should be sent to school, that criminals should be sent to jail, that worshippers should go to church, that voters should go to the ballot box, that people should transact their business in banks, and that shopping should be done in stores. Yet, in other societies, a very different set of institutions may prevail. Or it may be that two societies will differ very much with respect to certain institutions, while in the case of other institutions they will be very much alike. Thus, for example, two societies may have very different economic systems but very similar kinship systems.

While students are learning to distinguish between the government of a society and its institutions, they should not be misled with regard to the similarities and overlappings which may take place between these two aspects of society. Certainly, the question comes up very often of how individual institutions are to be administered — whether it be prisons, schools, churches or families. Likewise, there are times when certain institutions, such as the corporation or the military, may be able to exert influence over the government of that society.

In some respects the *Mark* program consists in an analysis of the workings of a number of important social institutions, such as the law. In other respects, it exhibits or exemplifies certain of these institutions, such as education and the family. It is of course no coincidence that part of the novel takes place in the high school classroom and part of it takes place in the homes of the families of the students. Nor is it a coincidence that the process of education interpenetrates throughout the novel with the course of family life.

We have no real idea of the lines between the institutions of the family and education. The fact that the whole question of pre-kindergarten education is at the moment being hotly debated brings into focus the need to rethink the roles of both the home and the school with regard to the responsibilities of each in the educational process. In *Mark* the line between the school and the home as educational institutions is extremely blurred, and it is evident, in the dialogues that take place among adults and children, that the children are not the only ones obtaining an education.

But the object is not simply to show that the home has educational possibilities yet unexplored, or that adults are capable of continuing their education in more ways than the familiar ones. A more long-range purpose is to deal with the transition between childhood and adulthood in such a way that the adolescents involved find it natural to breathe the atmosphere of communities of educational inquiry, and so to prepare the way for the next generation to find it equally natural to continue the enterprise of education in whatever social contexts they may find themselves.

Mark aims at helping the transition from adolescence to adulthood to be smooth and continuous rather than a period of crisis. We have little notion of the wealth of alternative ways in which education and the family can profitably interact. But we can begin to construct ideal models of such alternatives, and in that way attempt to discover something more about their feasibility than we already know. *Mark* is one such model.

Community

In our discussion of the concept of community at various points in this manual, we have echoed themes that have been stressed; ever since the middle of the 19th century in a vast number of sociological treatises: communities are characterised by face-to-face relationships, by the personal knowledge of each member of the community of all the other members, and by the common acceptance of the traditions and values of the group. We have also stressed the conventional distinction between communities and associations.

However, as we concentrate upon the conversion of the classroom into a community of educational inquiry, we are likely to find that the earlier themes are too specialized and too mechanical for our purposes. Thus the 19th century interpretation of community tended to conceive of it as an ongoing repository of human values: individuals receive the values they live by from the communities in which they live, just as surely as they receive their wages or salaries from the employers for whom they work. But a community of shared experience is differently conceived. Instead of thinking of the community as an institutional structure which distributes values and meanings to individuals, one can reverse the matter and say that wherever experience is shared in a fashion which enables the participants to discover the meaning of their participation, there is community. If the children in *Mark* cannot pursue their education successfully enough in the school, they pursue it in the home, and it is legitimate to suspect that if they find the home inadequate, they will continue to pursue it in offices, in laboratories, on playing fields, and wherever they find themselves for the rest of their lives. What is important to them is the process in which they are engaged, and not the specific institutional structures which are sometimes convenient for their purposes and sometimes not.

Society

There is no use in pretending that a social studies program can adequately treat a topic so vast as that of society. The treatment in *Mark* consists in little more than a series of hints, touching in some cases upon the social impulses of the participants, in other cases upon the social structures which such individuals encounter in the course of the story, and in still other cases, upon the social processes in which they find themselves engaged. But a social studies course could do worse than take Ms. Williams' objective as its own: to discover the forces that hold society together as well as the forces that threaten to disintegrate it.

The *Mark* program does not go into any aspect of society in great depth. Some themes it treats, it touches upon very lightly, and very important themes it touches upon not at all. Should teachers or students wish to investigate these topics more diligently, they should by all means do so. The purpose of the text is primarily to pique their interest. The purpose of the class is to foster and develop that interest.

Examples of the themes which are alluded to in the program, although barely touched upon, are *stratification, status, class* and *caste.* From a sociological point of view, such themes are of enormous importance, and one may question whether a superficial reference to them is really any better than none at all. But the social studies consist in such a broad array of disciplines, each with its own formidible repertoire of basic concepts, that an introductory approach such as this one can and should do little more than present some general outlines and suggest ways in which the details can be subsequently filled in.

Some may contend that what one should do in a social studies class is to take one institution, and study it in depth. But the problem with this approach is that it lacks a sense of the whole, a sense of proportion that one should carry with one at all times in studying society. To lose a sense of the whole in trying to deal with society can be fatal.

Human Nature

We can hardly claim to know what human nature is. We can only treat it in an open-ended fashion and encourage students to recognize that human nature, like freedom, justice and so many other fundamental philosophical notions, is an essentially contestable concept.

Nevertheless there is no escaping the fact that a great deal has hinged, historically, upon what people have thought human nature to be. Thus in a society in which human nature has been thought to be brutal, violent and unchangeable, the only appropriate political institution for dealing with such intractable human behavior is said to be the all-powerful state. On the other hand, to those who have conceived of human nature as inherently docile and peaceable and educable, permissive social institutions have seemed appropriate.

Finally, where human nature has been conceived as neither inherently good nor evil, an even greater responsibility is placed upon social institutions to develop human potentials in constructive directions. Obviously, then, what people have assumed human nature to be has played a key role in the way they have tried to shape the societies in which they live.

By acquainting students with the enormous complexity and yet the enormous importance of concepts such as human nature, we can do such students a distinct service. We can at least prevent them from taking such notions for granted, and from uncritically building upon them in ways that cannot be sustained.

Freedom

To an adolescent, few themes can seem more dramatic than the theme of freedom. Adolescence is a phase of development in which freedom is customarily understood as the breaking of shackles and restraints, liberation from childhood ways, and the discovery of autonomy and independence. But to many in an older generation, the child's yearning for freedom may seem a threat to established values and a misguided expression of childish romanticism.

For all of this, the problem of the adolescent searching for ways of living as a free human being, while still technically a minor and not yet considered mature enough for full participation in the society, has a certain analogy with the problem of the contemporary adult searching for a meaning of political liberty which would be compatible on the one hand with the requirements of justice, and on the other, with the dangers which lack of regulation pose to the existence of society. We struggle, as adults, with the latter question, forgetting that we have been involved in it in one way or another since childhood. Childhood in fact, is a laboratory version of the problem of freedom in social life.

When these considerations are taken into account, nothing would seem more natural or appropriate than the treatment of freedom in a course in social studies. Such appropriateness is further enhanced when we consider how essential the notion of freedom is to the rhetoric and ideology with which politics is discussed in contemporary society. If freedom is to be made a meaningful notion, then we have to be very precise as to the way we spell out the differences between free and unfree institutions. We have to be able to evaluate the institutions within the society in which differences between free and unfree institutions. We have to be able to evaluate the institutions within the society in which we live so as to determine whether they do in fact operationalize and embody the ideal of freedom which we claim for them. If children can be accustomed to engaging seriously and persistently in the making of such appraisals, it will be less likely that unsatisfactory institutions will be accepted uncritically and without examination, when such children have grown to adulthood.

Justice

We have already spoken of the importance of acquainting students not only with the workings of the law in society, but with the constitutional issues that underlie the law, and with the philosophical issues that underlie the constitutional ones. As these successive levels of the problem come into view, students become aware of the fact that mere legality is not necessarily to be equated with social justice. This discrepancy cannot fail to be a troubling one, for how can one respect the law, when it is so evidently an imperfect embodiment of justice in the ideal? However, if we open issues such as these to students in the classroom, we will find that they can take them in their stride. They can intelligently discuss the consequences to a society of the imperfection of its institutions, such as its legal institutions, without creating a serious risk that they will lose respect for such institutions because of their imperfections.

If the aim of the social studies course is to encourage students to develop a mature understanding of the ways in which society operates, and the ways in which they may live within such a society, then it is indispensable for such students to be sensitive to the foundational role of such key concepts as freedom and justice. This is not to say that they must learn how to resolve the tensions that exist among such concepts. It is quite possible that notions as wide-ranging as freedom and justice may not be made compatible without a sacrifice of other values which we do not wish to give up. But it is just such problems as these to which students must be encouraged to address themselves, and it is just such problems as these that go to the heart of social inquiry.

III

Teachers preparing to use the *Mark* program as a social studies course may be somewhat disconcerted when they first encounter the variety of materials in the instructional manual. If they are accustomed to conceiving of social studies as primarily directed towards citizenship education or towards the acquisition of knowledge of the workings of democratic goverment or the history of democratic institutions, they may find themselves perplexed by reasoning exercises and philosophical discussion plans which do not seem closely tied in with the more traditional approaches in social studies. They may also be concerned to discover a wide range of contexts in the curriculum derived from the conceptual foundations of the behavioral sciences, as well as from law and social philosophy. The purpose of including this broad spectrum of materials is that it allows for the developing in the student of thinking skills that are appropriate to the concepts that are a part of the subject-matter to be learned. It is our assumption that a social studies course should be a means of assisting students to reason effectively about the nature of the society in which they live. To achieve this objective, it is necessary to improve the reasoning skills of such students: it cannot be assumed that they already possess such skills and can apply them effectively to the information normally provided in a social studies course.

The *Mark* program aims to strike a balance between the improvement of the understanding of the nature of society by the students in the class and, on the other hand, the improvement of the ability of these same students to reflect on and evaluate the materials which they are engaged in studying. The contents of the instructional manual, *Social Inquiry* consequently fall into a number of different areas:

(a) A number of "leading ideas" in each chapter are selected for background discussion. This discussion is provided in order to enable the teacher

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to become more familiar with the context in which each such idea or theme has been historically significant. These contexts may be philosophical, sociological, political, economic or historical. These "Leading Ideas" are *solely for the teacher* and are not to serve as lecture material for the students. But teachers who study and become conversant with the "Leading Ideas" will find themselves better able to guide the classroom discussion knowledgeably as it emerges out of the reading of the novel.

(b) The *Mark* program is primarily *dialogical*. That is, classroom discussion among teacher and students is taken to be the most effective way to sharpen students' thinking skills in relation to social studies. But such dialogue must be controlled and disciplined. In order to challenge it to develop into productive directions, discussion plans have been provided which aim to operationalize the concepts introduced in the leading ideas. Some of the questions in these discussion plans have the aim of getting students to give clear-cut examples of the concepts under discussion. But other questions in the discussion plans are deliberately focused upon borderline cases where distinctions are hard to draw and where controversy is bound to ensue. Such controversy goes to the heart of the program, in the sense that students will be interested in discussing issues such as these, and it is these controversial issues, rather than the clear-cut ones, that are often at issue in society itself. Another way of putting this is to say that those concepts which can be contested in the classroom are also likely to be those concepts which are contested in the society. It is therefore the discussion of just such concepts that is likely to be most profitable in a social studies course.

(c) In each chapter of *Social Inquiry* there will be found a number of reasoning exercises. These exercises are useful in developing the thinking skills fostered by the philosophy for children program, and reenforce the cognitive skills which the earlier programs aim to strengthen. In some cases, these reasoning exercises do not appear to match closely the leading ideas under which they are subsumed. But as one begins to understand the relationship between various thinking skills and the social studies, it will become easier to make a smooth transition from a discussion plan dealing with a particular concept and an exercise on a specific reasoning skill.

(d) In contrast, a number of exercises aim specifically to apply reasoning skills to social studies material. They may deal, for example, with the logic of political discourse, or with illustrations of informal fallacies in the ways that people think about social issues.

(e) Another kind of exercise to be found in the manual is aimed at encouraging students to reflect upon accepted generalizations from the behavioral sciences as well as upon commonplaces of social experience. For example, it is a commonplace to say that "aggression is a product of frustration." Students can be encouraged to reflect upon such a generalization: under what circumstances does it apply or not apply? what reasons do people have for believing it? what exceptions are likely to be found to it? Thus the exercises that "explore social experience" serve the dual purpose of acquainting students with a large number of accepted generalizations, while at the same time encouraging them to develop habits of careful reflection when dealing with such generalizations.

(f) Finally there are exercises which aim to develop the capacity of students to apply their critical understanding to specific situations. These may involve problem-solving, reenactment and other techniques whereby students actively become involved in the acquisition of relevant knowledge within the area of social studies.

The discussions of the leading ideas are designed to help teachers better understand the underlying philosophical issues, just as the exercises are meant to focus shared inquiry and to help students discover alternatives. It may occur that the treatment in the manual of some leading idea, or of a particular exercise, appears to be slanted towards reaching a single, preestablished conclusion. If this were so, it would be directly opposed to the spirit of the *Mark* program. Teachers who encounter such a discussion plan or exercise should try to revise it so as to avoid its being slanted.

In no way should the curriculum be employed as a means of indoctrination. Teachers should always keep in mind the vulnerability of young people and the ease with which they can sometimes be led to accept the views of others without adequate reflection. The teacher of the *Mark* program must be impartial and self-effacing with regard to the substance of controversy but strong with regard to assuming responsibility for the fostering of classroom inquiry. One way in which teachers will be able to demonstrate a gradually increasing mastery of the techniques of social inquiry will be in the orchestration of the various kinds of exercises contained in this manual and in the effective use of them to promote social inquiry among the students. Another will be the versatility of the teacher in finding projects and applications that lie beyond the scope of the *Mark* curriculum, such as in exercises and discussion plans drawn from other facets of the philosophy for children program. We have provided, at the back of the *Mark* manual, a cross-referenced index, arranged by topic, so teachers can use cognate materials in other social studies texts.

Still another indication of mastery will be the teacher's ability to devise techniques of group participation not specifically suggested by exercises in *Social Inquiry*. For example, one can treat a discussion plan by going around the room and asking each student in turn to take the next question, trying with each answer to encourage the expression of differences of point of view in order that a dialogue may emerge. But one does not have to treat each discussion plan in the same fashion. On the next occasion, one might do something like this: have the members of the class form groups of four and each group discuss a different item in a discussion plan. Then reassemble the class and have each group select a person to report *what they have learned from each other*. One is not interested in mere consensus or reporting of opinions, but rather the gradual, persistent inquiry by the class as a whole with regard to specific ideas.

On still another occasion, one might ask the class to script-read parts of a small section of *Mark*, and have the person reading each character explain to the class the reasons he or she has for saying what was said in the reading. In other words, the teacher's aim should be to elicit discussion, and to generate thinking through the use of a variety of dynamic approaches to the material. Dramatic presentation by class members of certain portions of the *Mark* novel, once the students have become familiar with the characters might also be conducive to the promotion of inquiry.

In any event, teachers should be sure that *each* section of *Mark* is read aloud by the class (either through script-reading, or a page at a time) and that the interpretations elicited from the students with regard to the text form the basis for class discussion. A given section of the text may give rise to a series of exercises and projects that may take the class two or three days to explore. In order to insure the development of a community of inquiry, one should not move ahead in the novel without the public reading and the gathering of the students' interpretations of the text. It is quite possible that, with each new class, teachers will discover that students find new ideas, new issues and new meanings to talk about. Teachers should eventually be flexible enough to work with the variety of student interpretations. If, however, the manual yields no exercise or discussion plan relating to a topic students have introduced based on their reading of the text, the teacher should consider this an opportunity to construct such an exercise.

Each teacher should aim at the eventual construction of a manual that has been individualized and personalized by removing those exercises that have been found to be unprofitable and by adding those exercises from other programs which have shown themselves to be successful. New leading ideas can be added as the years go on, together with new discussion plans and exercises based on students' reading of the text.

Since the *Mark* program emphasizes student discussion, it is undesirable that teachers should have recourse to lecturing. This is not to deny that there are occasions on which straightforward presentation of information might be helpful for the purpose of letting the inquiry proceed. Equally undesirable would be an effort by the teacher to monopolize the interpretation of the novel. No interpretation of the novel can be authoritative — neither the teacher's nor the author's. Nor will one find a "correct" interpretation, if only one studies the manual sufficiently.

Once the novels in the philosophy for children program are published, they belong neither to the author nor to the teachers. They belong to the children who read them. Just as it is pointless for the author to claim, "This is what I intended," so it is improper for any teacher to mislead children into believing that there is only one authoritative interpretation of the text, and that this interpretation is the teacher's own. It is only when we understand this that we can avoid transforming the materials of philosophy for children into dogmatic and didactic texts which repeat all the errors of past education.

EXERCISE CHART

The charts which follow identify each exercise in the *Social Inquiry* manual, and show into which category each exercise primarily falls. (We say "primarily," because to some extent all exercises invite discussion, apply thinking skills to social experience, recommend procedures for acquiring knowledge, and present actual or possible situations for analysis).

You may find it helpful, in the "Remarks" column, to summarize your own experience with each exercise you have tried. You might also wish to pinpoint those exercise items which were outstanding successes or failures. Gradually, then, this chart will become a record or log of your use of the *Mark* course, as well as a guide to your re-use of the materials in subsequent seasons.

CHAPTER ONE

Page Number	Leading Idea Number	Exercise Number	Primary Sources and References	Philosophical Discussion Plan	Social Application Exercise	Problem Situation for Analysis	Thinking Skills Exercise	Knowledge Acquisition Exercise	Reasoning About Generalizations	Remarks
3	1	1	*16:* pp 205-209	•						
4		2	*16:* pp 59-66		•					
4		3	*97:*			•				
5		4	*5:* pp 1-15; *6:* ch. 7	•						
6	2	5	*62:* pp 138-144				•			
7		6		•						
8		7					•			
9		8					•			
10		9					•			
11		10	*61:* p 31				•			
12	3	11								
13		12					•			
14		13								
15	4	14					•			
16		15					•			
17		16			•					
18		17			•					
19		18						•		
20		19			•					
20		20			•					
21-23	5	21	*98:* pp 221-224				•			
24		22	*94:* pp 857-868				•			
25		23				•				
26		24					•			
27	6	25			•					
28		26	*79:* pp 160-200				•			
29		27			•					
29		28		•						

Page Number	Leading Idea Number	Exercise Number	CHAPTER ONE Primary Sources and References	Philosophical Discussion Plan	Social Application Exercise	Problem Situation for Analysis	Thinking Skills Exercise	Knowledge Acquisition Exercise	Reasoning About Generalizations	Remarks
30		29			●					
31	7	30	*27:* pp 400-404			●				
32		31	*79:* pp 3-22, 257-269	●						
33		32	*74:* Ch II and IV			●				
34		33	*79:* pp 233-256			●				
35		34	*75:* Ch II, III, V					●		
36-37		35	*12:* pp 61-79		●					
38-39	8	36					●			
39		37			●					
40		38		●						
41	9	39			●					
42		40	*84:* pp 339-350	●						
43		41			●					
43		42			●					
44-47		43						●		
48	10	44			●					
49		45				●				
50		46		●						
51		47			●					
52	11	48	*91:*							
53		49			●					
54	12	50			●					
55		51							●	
56		52				●				
57		53					●			
57		54			●					
58		55	*9:* pp 453-491						●	
59		56	*9:* pp 468-475	●						
59		57	*33:* pp 62-96	●						
60		58	*9:* pp 468-475		●					
61	13	59		●						
62	14	60		●						
63		61	*9:* pp 325-360						●	
64	15	62					●			

CHAPTER TWO

Page Number	Leading Idea Number	Exercise Number	Primary Sources and References	Philosophical Discussion Plan	Social Application Exercise	Problem Situation for Analysis	Thinking Skills Exercise	Knowledge Acquisition Exercise	Reasoning About Generalizations	Remarks
69	1	1	*42:* pp 58-121		●					
69-70		2		●						
70	2	3		●						
70		4		●						
72	3	5	*9:* pp 341-346						●	
73		6	*92:* pp 14-51	●						
74	4	7	*106:*	●						
75		8			●					
76	5	9			●					
77		10	*77:* pp 165-176			●				
78		11		●						
79		12		●						
80	6	13	*9:* pp 587-588				●			
81		14	*9:* pp 613-619						●	
82		1			●					
83	7	16			●					
83		17	*9:* pp 624-632						●	
84		18	*9:* pp 619-623						●	
85	8	19				●				
85		20	*50:* pp 106-109	●						
86		21			●					
87	9	22	*7:* pp 228-233	●						
88	10	23	*50:* pp 106-109	●						
89		24	*47:* pp 171-182		●					
91	11	25	*109:* pp 88-100; 111-120		●					
92		26		●						
93		27			●					
95	12	28	*41:* pp 161-178				●			
95		29			●					
96	13	30			●					
97		31			●					
98		32					●			
99	14	33		●						
100	15	34	*47:* pp 171-182		●					
101		35					●			
102		36		●						
103	16	37	*32:* Pt II, Ch. 4					●		
104		38						●		
105		39		●						
106		40						●		

CHAPTER TWO

Page Number	Leading Idea Number	Exercise Number	Primary Sources and References	Philosophical Discussion Plan	Social Application Exercise	Problem Situation for Analysis	Thinking Skills Exercise	Knowledge Acquisition Exercise	Reasoning About Generalizations	Remarks
107	17	41			•					
108		42			•					
109		43			•					
110		44			•					
110		45			•					
112-113	18	46				•				
114	19	47	*3:*		•					
115	20	48		•						
116		49						•		
117		50						•		
118	21	51	*89:*	•						
119	22	52	*89:*	•						
121	23	53	*89:*	•						
122	24	54			•					
123		55					•			
124		56		•						
126	25	57				•				
127	26	58	*72:*	•						
128	27	59			•					
129		60	*2:* p 327		•					

CHAPTER THREE

Page Number	Leading Idea Number	Exercise Number	Primary Sources and References	Philosophical Discussion Plan	Social Application Exercise	Problem Situation for Analysis	Thinking Skills Exercise	Knowledge Acquisition Exercise	Reasoning About Generalizations	Remarks
136	1	1			•					
136		2			•					
137		3	*9:* pp 314-315		•					
138	2	4	*60:* pp 6-8				•			
140		5					•			
141		6				•				
14		7	*61:* p 87							
144	3	8			•					
144		9			•					
145		10			•					
146	4	11				•				
147		12	*9:* pp 557-583		•					
148		13				•				
149		14		•						
151	5	15	*9:* pp 346-352				•			
152		16			•					

CHAPTER THREE

Page Number	Leading Idea Number	Exercise Number	Primary Sources and References	Philosophical Discussion Plan	Social Application Exercise	Problem Situation for Analysis	Thinking Skills Exercise	Knowledge Acquisition Exercise	Reasoning About Generalizations	Remarks
153		17			•					
155	6	18					•			
156		19	*9:* pp 643-649						•	
157	7	20			•					
158		21			•					
159	8	22	*9:* pp 325-360						•	
160		23					•			
161	9	24					•			
164	10	25					•			
165		26	*9:* pp 352-358						•	
165		27					•			
166	11	28			•					
167		29					•			
169	12	30		•						
170		31		•						
171	13	32	*61:* pp 414-415				•			
172		33					•			
174	14	34	*9:* pp 363-379		•					
175		35							•	
176		36			•					
177	15	37	*96:* pp 122-153	•						
178	15	38	*56:* 135-222		•					
180	16	39		•						
182	17	40			•					
183		41	*7:* pp 297-321						•	
184		42		•						
186	18	43	*30:* pp 246-325		•					
187	19	44					•			
188		45					•			
189	20	46		•						
190	21	47		•						
191		48	*29:* pp 65-75	•						
191		49		•						
192	22	50				•				
193	23	51		•						
195	24	52			•					
195		53		•						

CHAPTER FOUR

Page Number	Leading Idea Number	Exercise Number	Primary Sources and References	Philosophical Discussion Plan	Social Application Exercise	Problem Situation for Analysis	Thinking Skills Exercise	Knowledge Acquisition Exercise	Reasoning About Generalizations	Remarks
201	1	1		•						
202		2		•						
203		3						•		
204	2	4				•				
205		5					•			
206		6					•			
207	3	7		•						
208	4	8					•			
209		9						•		
211	5	10	*111:*				•			
212	6	11					•			
213		12					•			
214		13			•					
215		14					•			
216		15					•			
217	7	16					•			
217		17					•			
218		18	*31:*				•			
220	8	19	*27:* pp 455-466	•						
221		20	*27:* pp 949-954							
222		21			•					
224	9	22	*23:* pp 86-116	•						
226	10	23	*27:* pp 607-619	•						
227	11	24		•						
228		25			•					
229	12	26	*9:* pp 488-489	•						
229		27		•						
230	13	28			•					
231		29				•				
232		30	*76:* Ch. 1	•						
233		31			•					
235	14	32		•						
237	15	33	*99; 34:* Book I	•						
238	16	34	*45:* pp 192-213		•					
239		35	*9:* pp 383-448					•		
240		36			•					
241	17	37	*34:* Book I, Ch. 3, 7		•					
242	18	38		•						
243		39	*9:* pp 267-270						•	

CHAPTER FOUR

Page Number	Leading Idea Number	Exercise Number	Primary Sources and References	Philosophical Discussion Plan	Social Application Exercise	Problem Situation for Analysis	Thinking Skills Exercise	Knowledge Acquisition Exercise	Reasoning About Generalizations	Remarks
245	19	40			•					
247	20	41		•						
249	21	42					•			
250		43	*9:* pp 15-36		•					
251		44	*52; 90:* Ch. 6				•			
252		45	*112:* Vol. II		•					

CHAPTER FIVE

Page Number	Leading Idea Number	Exercise Number	Primary Sources and References	Philosophical Discussion Plan	Social Application Exercise	Problem Situation for Analysis	Thinking Skills Exercise	Knowledge Acquisition Exercise	Reasoning About Generalizations	Remarks
257	1	1	*11; 81; 38:*				•			
258		2			•					
260		3				•				
262	2	4								
263		5	*18:*		•					
264		6					•			
265		7					•			
266	3	8	*67:*				•			
267	4	9			•					
267		10		•						
268		11					•			
269		12	*62:*		•					
270	5	13	*53:*		•					
271	6	14		•						
272		15			•					
273	7	16	*100:*	•						
274		17			•					
275	8	18	*54:*	•						
276	9	19			•					
277		20			•					
279	10	21						•		
280		22				•				
282	11	23	*100:*	•						
283-4		24			•					
285		25		•						

CHAPTER SIX

Page Number	Leading Idea Number	Exercise Number	Primary Sources and References	Philosophical Discussion Plan	Social Application Exercise	Problem Situation for Analysis	Thinking Skills Exercise	Knowledge Acquisition Exercise	Reasoning About Generalizations	Remarks
290	1	1	*108:*					•		
291		2	*44:*					•		
292		3				•				
294	2	4			•					
295		5	*110:*		•					
296	3	6	*9:* pp 453-489						•	
297		7	*59:* pp 113-119		•					
298		8					•			
299		9					•			
300	4	10	*9:* pp 466-478	•						
301		11			•					
302	5	12	*73:*						•	
304	6	13	*9:* pp 297-322						•	
305	7	14			•					
306		15							•	
307		16							•	
308		17			•					
309		18			•					
310	8	19	*76:* Part One	•						
311	9	20					•			
312	10	21	*104:*	•						
314	11	22	*57; 43:*			•				

CHAPTER SEVEN

Page Number	Leading Idea Number	Exercise Number	Primary Sources and References	Philosophical Discussion Plan	Social Application Exercise	Problem Situation for Analysis	Thinking Skills Exercise	Knowledge Acquisition Exercise	Reasoning About Generalizations	Remarks
320	1	1	*10; 29:*				•			
322	2	2			•					
324	3	3		•						
325		4		•						
326	4	5	*50:*	•						
328	5	6	*76:*			•				
329		7	*9:* pp 527-584	•						
330		8							•	
331		9	*50; 76:*							
333	6	10	*80:*						•	
334		11					•			
335		12	*51:*	•						
336	7	13			•					
338	8	14	*76:*		•					
339	9	15		•						

CHAPTER SEVEN

Page Number	Leading Idea Number	Exercise Number	Primary Sources and References	Philosophical Discussion Plan	Social Application Exercise	Problem Situation for Analysis	Thinking Skills Exercise	Knowledge Acquisition Exercise	Reasoning About Generalizations	Remarks
341	10	16	*76:*	●						
343	11	17		●						
344		18				●				
345	12	19	*37:*	●						
346		20					●			
348	13	21	*9:* pp 643-658						●	
350	14	22			●					
35	15	23	*26:*		●					

CHAPTER EIGHT

Page Number	Leading Idea Number	Exercise Number	Primary Sources and References	Philosophical Discussion Plan	Social Application Exercise	Problem Situation for Analysis	Thinking Skills Exercise	Knowledge Acquisition Exercise	Reasoning About Generalizations	Remarks
358	1	1					●			
358		2					●			
360	2	3	*15:*				●			
362	3	4	*57:*	●						
362		5	*43:*							
364	4	6			●					
365	5	7	*87:*	●						
366		8			●					
369	6	9		●						
371	7	10	*85; 86:*	●						
373	8	11	*87:*	●						
374		12			●					
376	9	13			●					
377		14			●					
378		15		●						
380	10	16							●	
381		17				●				
382	11	18		●						
383		19			●					
385	12	20	*69:*	●						
386		21	*68:*	●						
387	13	22		●						
389	14	23		●						
390	15	24		●						
391		25							●	
393	16	26							●	
394		27	*3:*	●						
395		28				●				

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1

1. Mediating a fight
2. Asking for reasons
3. All and only
4. Similarities and differences
5. Criteria as decisive considerations
6. What is it to be free?
7. What is a democracy?
8. Guiding principles for selecting criteria
9. Theory and practice
10. Decision-making
11. Doing as thinking
12. The influence of employment on family life
13. Going steady
14. Jealousy
15. Eccentric behavior

Leading Idea 1: Mediating a fight

Children often make a distinction between those who physically start a fight and those who provoke it. The antagonists dispute endlessly the question of which party was actually responsible for the conflict. The mediator realizes that the issue can never be satisfactorily resolved because even the person who struck the first blow will claim that he was provoked by the other participant.

The mediator in such a situation recognizes that asking the participants *how* the fight started settles nothing. It may be more productive to ask the children *why* they fought. However, this approach does not always work either; Mark tried it and failed.

Ask your students if they think kids can mediate between other kids who are fighting. Do they think older kids can mediate when younger children are fighting? Is it possible to mediate when one's peers are fighting?

Perhaps the success of mediation should not be judged by any one episode. A better measure is the children's recognition that there may be alternatives to fighting and that fighting should be the last resort in trying to solve problems. One of the most valuable services a mediator can perform is to make the antagonists aware that fighting is more harmful than nonviolent dispute.

DISCUSSION PLAN: Fighting

1. Do people in your school sometimes fight "just for no reason"?
2. Are there fights "for good reasons"?
3. Are there times when there are good reasons for intervening in a fight in order to try to stop it?
4. Are there times when it is best not to intervene in a fight?
5. Are there ways of avoiding fights?
6. If you beat someone up in a fight, what does it prove?
7. If someone else beats you up in a fight, what does it prove?
8. Is being insulted a good reason for fighting?
9. Is being hit a good reason for fighting?
10. If someone dislikes you, is that a good reason to pick a fight with that person?
11. If you dislike someone, is that a good reason for fighting that person?
12. Are there some people who fight only with their friends?
13. If two of your friends were becoming very antagonistic to one another, is there anything you could do to avert a fight?
14. If you know that one of your friends has a hot temper, and frequently gets into fights as a result, is there anything you could do to help keep him out of trouble?
15. Would you like it if, each time you were about to get into a fight, your classmates would intervene and "cool it"?

APPLICATION EXERCISE: Mediating a fight

2

1. If fighting breaks out between two small countries, should the U.S. attempt to mediate?
2. If fighting breaks out between two large countries, should the U.S. attempt to mediate?
3. Is it better for a large country to mediate between two quarreling smaller countries, or for a small country to mediate between two quarreling larger ones?
4. Should all efforts at mediating quarrels between nations be the responsibility of the United Nations?
5. Should all efforts at settling quarrels between nations be the responsibility of the World Court?
6. Can the World Court be effective if there is no World Government to enforce its decisions?
7. Should all conflicts between labor unions and management be referred to mediators, or should such conflicts be settled by the participants?
8. Are there some members of the family who are traditionally the "peacemakers," and who assume the role of mediator in family quarrels?
9. In which sorts of conflicts is arbitration (in which the decision of the arbitrator is binding on both parties) preferable to mediation?

PROBLEM SITUATION FOR ANALYSIS

3

Japanese kill 100 dolphins

TOKYO—Japanese fishermen, ignoring the pleas of American environmentalists, yesterday slaughtered an additional 100 dolphins and fed the carcasses into meat grinders for fertilizer.

The fishermen, describing dolphins as "sea bandits," said that killing them was the only way to stop them from eating the fish — mostly yellowtail and squid — the fishermen on Iki Island in western Japan depend upon for their livelihood.

Kiyoshi Obata, executive director of the Iki Island fishermen's cooperative, said, "We need to maintain our livelihood. And fishing is our only trade."

1. What reasons do the fishermen give for killing the dolphins?
2. What reasons do you think the environmentalists could give for opposing the killing of the dolphins?
3. Are there other groups, besides fishermen and environmentalists (taxpayers? consumers? children?) who might have views worth hearing in this controversy?
4. What consequences follow if the position of the fishermen is completely accepted?
5. What consequences follow if the position of the environmentalists is completely accepted?
6. Do you think a compromise is possible?
7. Do you think a solution is possible which will make both sides happy?
8. Do you think there are ways of keeping problems such as this from arising in the first place?
9. Do you think the fishermen's motives are primarily ruthlessness, hunger or profit?
10. Do you think the environmentalists' motives are primarily a hatred of killing, not liking dolphin food, or preservation of species?

4

DISCUSSION PLAN: When should one try to mediate a quarrel?

> **CONFUCIUS AND THE CHILDREN**
>
> Confucius was traveling east and met two children arguing with one another. He asked them what they were arguing about, and one child said, "I say the sun is nearer to us in the morning and farther away from us at noon, and he says the sun is farther away from us in the morning and nearer to us at noon." One child said, "When the sun begins to come up, it is big like a carriage cover, and at noon it is like a dinner plate. So it must be farther away when it looks smaller, and nearer us when it looks bigger." The other child said, "When the sun comes up, the air is very cool, and at noon it burns like hot soup. So it must be nearer when it is hot and farther away when it is cool." Confucius could not decide who was right, and the children laughed at him and said, "Whoever said that you were smart?"
>
> —LIEHTSE

1. Are the children Confucius met using good reasoning?
2. Why do you think Confucius was unable to decide which was right?
3. Do you think that the question of the distance of the sun from the earth can be settled simply by one person's having a better argument than another?
4. What kind of matters can be settled just by reasoning, and what kind also require facts?
5. Are there any matters where differences of opinion can be settled by facts alone, without reasoning?
6. Under the circumstances, was Confucius right not to intervene?

Leading Idea 2: Asking for reasons

Asking for reasons presupposes that the person addressed is willing to justify his conduct rather than merely explain it. One of the ways that people learn responsibility is by providing justifications for their own acts.

Justifications are reasons. When people justify actions or statements they appeal to shared convictions and try to show that what was said or done followed logically and directly from such convictions. Suppose a teacher were to ask a student, "Why did you kick Sam just now?" The student answers, "Because he kicked me." Such an answer will count as a good reason if the two people who are conversing share the conviction that retaliation is a proper course of behavior, and the inquiry will go no further. However, the teacher might have asked, "When Sam kicked you, why didn't you kick him back?" and the student could have answered, "I don't believe in doing something just to get even." If the two people talking both believe that the desire for vengeance is improper, this response would be acceptable.

People know what "good" reasons are and how they may be distinguished from superficial reasons, probably because they recognize whether a given reason conforms to their basic convictions.

EXERCISE: When is it appropriate to ask for reasons?

1. I decide to order the vegetarian dinner in the school cafeteria. Is it appropriate for the person behind the counter to ask me for my reason?
2. Whenever Mary hears disco music, her feet start tapping out the beat. Is it appropriate for her friends to ask her why she does this?
3. John asks his friend Henry to accompany him to the ballgame. Should Henry ask John for his reason?
4. John asks Henry, an acquaintance, to accompany him to the ballgame. Should Henry ask John for his reason?
5. John and Henry, who are friends, are going to the ballgame. John says that he would prefer not to ask George to come too. Should Henry inquire as to John's reason?
6. Henry is elected class president. Josie asks that everybody in the class give their reasons for the way they voted. Is this appropriate?
7. Mary chooses Toni as her best friend. Suki asks Mary her reason. Is this appropriate?
8. Mary never wants to see Toni again. Is it appropriate for Toni to ask Mary for a reason?

DISCUSSION PLAN: Reasons

1. Someone has just told the truth about something you did. Under what circumstances would this be a good reason for you to be angry with that person?
2. Someone has just told a falsehood about something you did. Under what circumstances would this be a good reason for you to be pleased with that person?
3. Someone has just done something which you strongly disapprove of. Are there any circumstances in which such an action would make you feel proud of that person?
4. Someone has just done something which you strongly approve of. Could such an action nevertheless, under certain circumstances, be a reason for your condemning that person?
5. Are excuses the same as reasons?
6. When we say that something is a "poor excuse," do we mean it's a poor reason?
7. Can you think of any circumstances under which a person would have a "good excuse" for doing something bad?
8. Do people ever need excuses for doing good things?
9. If you step on someone's toes by accident, and then say, "Excuse me," is that the equivalent of saying, "It was just an accident. I had no reason for doing what I did."?
10. Sometimes we say that a person is "just looking for an excuse." Would we ever say that a person is "just looking for a reason"? What is the difference, if any, between the two situations?

EXERCISE: What is a reason?

Some people say that only *facts* can be reasons. Some people say that only *feelings* can be reasons. And some people say that only *beliefs* can be reasons. After doing this exercise, say which of these alternatives (or some other alternative) is your personal choice. And don't forget to give your reason!

1. Jeremy says it's a fact that there are ghosts, and that's his reason for not going through the cemetery at night.

	Agree	**Disagree**
a. Jeremy's wrong: there are no ghosts. So that can't be his reason for staying out of the cemetery.	( )	( )
b. Jeremy's wrong: his reason for avoiding the cemetery is that he's *scared.*	( )	( )
c. Jeremy's wrong: his reason for avoiding the cemetery is his *belief* that there are ghosts.	( )	( )

2. Patsy says her reason for liking Michael is that he's such a nice person, in spite of all the bad things people say about him.

	Agree	**Disagree**
a. Patsy's wrong: if everyone says bad things about Michael, he can't be any good, and if he's no good, why like him?	( )	( )
b. Patsy's wrong: the reason she likes Michael is that she's *attracted* to him. It has nothing to do with his being nice or not nice.	( )	( )
c. Patsy's wrong: her reason for liking Michael is her *belief* that he's nice, despite what others believe.	( )	( )

3. NEWS BULLETIN: South Transylvania today attacked North Transylvania. The reason for the attack was the secret buildup of troops by North Transylvania.

	Agree	**Disagree**
a. The real reason for the attack was South Transylvania's *fear* of North Transylvania.	( )	( )
b. The real reason for the attack was South Transylvania's *belief* that North Transylvania was getting ready to attack.	( )	( )
c. The reason given by South Transylvania was merely a pretext. Everyone knows that the North Transylvanian troop buildup was purely defensive. South Transylvania cited that fact only to conceal its real reason for crossing the border.	( )	( )

EXERCISE: Reasons and good reasons

Let's say you're trying to convince someone to believe something which that person finds hard to believe. You're looking for a strong reason. Obviously you must appeal to what the other person already believes, and you must show that the doubtful belief *somehow follows from* what they already believe. For example, suppose Mary wants her parents to accept Sid, whom she's been dating. She knows that her parents are very much concerned about her future security — especially her economic security. Should she stress to them

(a) that Sid is a delightful conversationalist
(b) that Sid is dashingly handsome
(c) that Sid has a good job and his family is rich
(d) that Sid goes to the same church Marie goes to
(e) that she loves him
(f) that Sid's character is excellent
(g) that Sid is intelligent
(h) that Sid loves her

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Although some of these may be good reasons for Mary's dating Sid, it would seem likely that, given her parents' requirements, (c) would be the reason most likely to convince her parents.

In the following situations, pick out the reason you think would be the strongest:

1. Joe's family would like to see him go to college, but at this moment (he's a junior in high school) he's failing in most of his subjects and he'd like to drop out of school. Which would be the most persuasive reason for him to cite:
   (a) he's old enough to go to work
   (b) the family needs the help he can give them if he begins to earn some money
   (c) he'd rather repair flat tires than go to school
   (d) he needs a year off to clear his head, after which time he'll be in better shape to take up his studies again.
   (e) he's too far behind in his studies ever to catch up
   (f) he's just not cut out for college
2. Which of the following reasons do you think Joe's family would find most persuasive in their efforts to get Joe to stay in school:
   (a) on several previous occasions Joe's fallen

Continued on following page

Continued from previous page

behind in his studies, and he's always come back and caught up

- (b) all young people should go to college
- (c) people should never discontinue something once they started it
- (d) it's wrong to be a quitter
- (e) school is good for him
- (f) many students who had a hard time in high school have reported finding college work relatively easy
- (g) his dissatisfaction is all "in his head"; there's nothing wrong with school

---

EXERCISE: Distinguishing reasons from conclusions by means of logical indicators.

Very often, statements that are used as reasons will be introduced by certain key terms or phrases which can be identified as logical indicators pointing to reasons. Likewise, there is another group of terms that serve to indicate conclusions. Here are some of each kind:

Key terms for introducing reasons

since
because
for
as
inasmuch as
on the grounds that
in view of the fact that
for the reason that
as shown by
assuming that
on the supposition that

Key terms for introducing conclusions

it follows that
it must be that
naturally
therefore
it is clear that
there can be no doubt that
so
it would seem that
which shows that
proves that
hence
consequently implies that
we can conclude that

These terms generally function in this fashion, as logical indicators, but not always. Examine each case carefully. Don't assume that these terms will necessarily tip you off correctly.

In the following exercise, draw a single line under each reason, and a double line under each conclusion:

As it was growing late, the mayor thought it best to bring the meeting to a close. But many members of the city council objected, on the grounds that the business before them was urgent. One councilman stood up and announced, "Just because it's late, that's no reason to leave this matter up in the air." Another councilman asserted, "I think the mayor's right, in view of the fact that our discussion hasn't been getting anywhere anyhow." But since the majority wanted to continue the discussion, the meeting was prolonged until a vote was taken.

EXERCISE: Asking for reasons and asking for explanations

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THE MAN WHO SOLD GHOSTS

When Sung Tingpo of Nanyang was a young man, he was walking one night when he met a ghost. He asked the ghost who he was and the ghost said he was a ghost. "Who are you?" asked the ghost in return, and Tingpo lied to him and answered, "I am a ghost, too." The ghost then asked him where he was going, and Tingpo replied, "I am going to Wanshih town." "I am going there, too," said the ghost. So they went along together. After a mile or so, the ghost said it was stupid for both of them to walk, when they could carry one another by turn. "That is a good idea," said Tingpo. The ghost carried Tingpo first, and after a mile he said, "You are too heavy for a ghost. Are you really one?" Tingpo explained that he was a new ghost and was therefore somewhat heavier. Tingpo then began to carry the ghost, but it was very light as if he were carrying no weight at all. They thus carried one another by turns and Tingpo began to ask the ghost what ghosts were afraid of. "What ghosts are most afraid of is human saliva," the ghost replied. They then went along until they came to a stream. Tingpo let the ghost go ahead and observed that the ghost made no noise in the water at all, but when he went in, the ghost heard the swish-swash in the water and asked him for an explanation. Tingpo again explained, "Don't be surprised, for I am a new ghost and am not quite used to getting across the water yet." When they were approaching the town, Tingpo began to carry the ghost on his back and gripped him very tight. The ghost began to shout and cry and struggled to get down, but Tingpo gripped him still more tightly. When he reached the streets, he let the ghost down, when it changed itself into a goat. Tingpo spat on the goat so that it could not change itself again, and sold it for fifteen hundred cash and went home. That was why there was a saying by Shih Ts'ung, "Tingpo sold a ghost for fifteen hundred cash."

—From Souschenchi, Fourth Century

1. Which of the questions asked in the above passage are requests for *explanations,* and which, if any, are requests for *reasons*?
2. Are there questions which do not request either a reason or an explanation?
3. Is the difference between reasons and explanations that we give reasons to *justify our beliefs* and we give explanations when we want to *show how something was caused*?
4. Do you have to believe in ghosts in order to appreciate Tingpo's quick thinking?
5. Why, according to the ghost, are ghosts afraid of human saliva?

Leading Idea 3: All and only

There is a discussion of the importance of the distinction between all and only in *Philosophical Inquiry* on page 31, and a useful exercise on the following page. The distinction is important because in everyday communication people have a tendency to use "all" where "only" would be appropriate and vice versa. People think that when one word is used the other is also intended, but this is not so at all. For example, if a sign says "Only males are admitted," it does not follow that "All males are admitted." It is quite possible that males under 18 are not admitted. Conversely, if a notice goes around to the effect that "All the members of the class have flu" in no way does it follow that "Only members of the class have flu." The failure to keep the distinction in mind can result in misunderstandings.

The rule, it will be remembered, for standardizing sentences beginning with "only" is to reverse the subject and predicate, and then treat the resulting sentence as an "all" statement.

There is one further point worth noting in regard to the above rule. It will be recalled that in Chapter One of *Harry Stottlemeier's Discovery*, Harry found that reversing the subject of a true sentence beginning with "all" produced a sentence which was false. Now, we have just seen that an "only" sentence is in fact an "all" sentence with reversed subject and predicate. It is clear then that when "all statements are true," statements beginning with "only" that have the subject and predicate in the same order must necessarily be false (unless, of course, the subjects and predicates mean the same thing.)

APPLICATION EXERCISE: All and only

1. Are our rights found *only* in the Constitution and nowhere else?
2. Are *all* our rights found in the Constitution?
3. Are *only* citizens eligible to become President?
4. Are *all* citizens eligible to become President?
5. Are *only* native-born Americans eligible to vote?
6. Are *all* native-born Americans eligible to vote?
7. Are *only* high school graduates eligible to go to college?
8. Are *all* high school graduates eligible to go to college?
9. Is it true that *only* governments can enact legislation?
10. Is it true that *all* governments can enact legislation?

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EXERCISE: All and only

NOTE: There are two rules of standardization to keep in mind when doing this exercise:

1. When standardizing a sentence beginning with "Only," *reverse* the subject and predicate, and make it an "All" statement. Thus, "Only males are boys" becomes "All boys are males."
2. Statements beginning with "The only...." should be standardized as "All...." statements, *without reversing* subject and predicate. Thus, "The only good citizen is one who doesn't cheat on taxes" becomes "All good citizens are people who don't cheat on taxes." And "The only four-time winners are the Steelers" becomes "All four-time winners are Steelers."

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1. Myrtle said, "Only boys are nasty."
   Mabel thought Myrtle implied that "All boys are nasty."
   Was Mabel right?
2. "All doctors are quacks," said Jack
   "That means," said Jock, "only quacks are doctors." Was Jock right?
3. "Only those with money are going to the movies," said Harriet.
   "I guess that means," said Tom,"that all who're going to the movies are those with money." Was Tom right?
4. "There's nobody here but us chickens," Fred announced.
   "That means we're all chickens," said Frieda.
   "No, it means there's only chickens here," said Flo.
   Who was right? Frieda____Flo_____both_____neither____
5. "The only ones who need medicine are the sick," said Horace.
   "That means that all the sick need medicine," said Melinda.
   "No, it means that all who need medicine are the sick," said Tanya.
   Who was right?
   Melinda_____Tanya_____both_____neither_____

EXERCISE: Not all and not only

There are two rules of standardization to remember here:

- If you say, "Not all ships are seaworthy," you are in effect saying "The statement 'all ships are seaworthy' is false." In other words, you are *contradicting* the sentence that follows the word "Not." Now the contradiction of "all ships are seaworthy" is *"some ships are not seaworthy,"* and that is the standardization.
- If you say, "Not only ships are seaworthy," you can standardize it by first converting "Only ships are seaworthy" into the "All" form, and then contradicting it:

"Not only ships are seaworthy."

Step One: "Not all seaworthy things are ships."

Step Two: *"Some seaworthy things are not ships."*

1. "Not all mammals have large brains," said Derek. "Exactly," replied Vivian. "Some things with large brains aren't mammals." Did Vivian interpret Derek correctly?
2. "Not only sea serpents are fictional," said little Hans. "I guess what you mean," big Hans replied, "is that some sea serpents are real." Did big Hans interpret little Hans correctly?
3. "Not only singers understand music," said Griff. "Right!" Vic agreed. "Some people who understand music aren't singers." Okay?
4. "Not all clouds have silver linings," said Tiny. "Precisely," responded Hulk. "Some clouds don't have silver linings." Okay?

Leading Idea 4: Similarities and differences

After Laura remarked that whales and sharks are a lot alike, Mark said, "There are similarities that *aren't* important and there are differences that are." Often people say that one thing is the same as another in one respect. (If the two things were the same in all respects, one could argue that they are one.) It is necessary to specify the factors being compared. With regard to susceptibility to influenza, monkeys are the same as humans. It would have been outrageous to say that monkeys are the same as humans, but as long as the points of similarity are specified, the comparison is not disturbing at all.

It is also necessary to specify respects when citing differences. If a mother says that her identical twin daughters are very different, then it is incumbent on her to specify in which respects they are different.

Similarities and differences are two of the most universal traits of existence. It is difficult to imagine how one could reason without using these two concepts. Certainly, class logic depends on the ability to identify relevant similarities and group them together as classes. It is the ability to see the differences among classes which makes reasoning possible. It is only because an individual can tell the differences between citizens of a town, of a state, and of a country that he can say, "All Atlantans are Georgians. All Georgians are Americans. Therefore, all Atlantans are Americans."

APPLICATION EXERCISE: Similarities and differences

1. What similarities between state and federal governments can you point out?
2. What differences between city and federal governments can you point out?
3. What different forms of local government can you cite?
4. How many different kinds of political system can you name?
5. How many different kinds of economic system can you name?
6. What are the chief differences between capitalism and socialism?
7. What are the chief similarities between capitalism and socialism?
8. What are the chief differences between democracy and dictatorship?
9. Can you name any similarities between democracy and dictatorship?

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EXERCISE: Similarities and differences

Check whether you agree or disagree with the following statements; in each case give your reason.

	Agree	Disagree	?
1. When one thing is *like* another thing, then it is the *same* as the other thing.	☐	☐	☐
2. When one thing is the *same* as another thing, then it must be *like* that other thing.	☐	☐	☐
3. If two things are really the *same,* then they're really only *one* thing.	☐	☐	☐
4. If two things are *similar,* then they're two different instances of the same kind or class of things.	☐	☐	☐
5. If two persons are related, they must be members of the same family.	☐	☐	☐
6. If two individuals are members of the same family, they must be related.	☐	☐	☐
7. If two families are different from one another, then there is no member of one family that's also a member of the other.	☐	☐	☐
8. If two families are similar to one another, then each member of one family is similar to a corresponding member of the other family.	☐	☐	☐
9. When we say that two countries are similar, we probably mean that they have similar political and economic systems, but we probably don't mean that they have similar religions, games or marriage customs.	☐	☐	☐
10. When we say that two planets are similar, one thing we don't mean is that they are the same distance from the sun.	☐	☐	☐

EXERCISE: "Every difference makes a difference"

There is a saying that "every difference makes a difference." But what does it mean? Perhaps this illustration can help:

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> We are told that the Queen of Sheba wanted to test King Solomon's cleverness. So she demanded that he distinguish between (a) some imitation flowers that were apparently indistinguishable from some real flowers; and (b) a pair of seemingly identical twins, of which one was a boy and the other a girl. Solomon put the flowers near a beehive, and a bee went to the real flowers. He then rolled some apples on the ground; the boy leaned over to pick them up; the girl kneeled to pick them up.

Now do you know the meaning of the statement, "every difference makes a difference"? What is it? How does it apply to seemingly identical things that you study? To seemingly identical things in the world?

EXERCISE: Minority groups in society

Minority groups have characteristics that are *different* from those of the dominant culture: however there are strong *similarities* between members of the same minority group. These common characteristics include:

1) language
2) certain physical characteristics
3) religious beliefs and practices
4) distinctive dress and customs

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It is on the basis of these characteristics that minorities are discriminated against. For many groups, the alternative to this discrimination is assimilation into the dominant culture, foregoing their distinctive characteristics (this is what is meant by the "melting pot").

Use this information and your own experiences to complete the following statements:

a. Give three reasons why a minority group would want to emphasize their differences from the dominant culture:

1.

2.

3.

b. Give three reasons why a minority group would want to emphasize their similarity to the dominant culture:

1.

2.

3.

c. Give three advantages of society encouraging uniformity among its members:

1.

2.

3.

d. Give three advantages to society of encouraging diversity among its members:

1.

2.

3.

EXERCISE: State governments

To the teacher: Assign two states to each student (making adjustments for class sizes greater or less than 25; it might be very interesting for the teacher to offer to assign him/herself a state or two as well). Or alternatively ask students for their preferences for two of the states, perhaps a combination of state of birth, state they would most like to visit, state furthest from their own that they have visited, state in which their grandparents reside, etc. (Elicit enough preferences from individuals to guarantee that each state is covered).

To the student: For each of the two states you have chosen do enough research to obtain the following information:

	State A	State B
1. ethnic background of settlers who came to state		
2. reason(s) settlers came to state		
3. date state was admitted to the Union		
4. origin of place name of state		
check if each state has the following 5. written constitution		
6. governor		
7. two-house legislature		
8. court system		
9. local governments		

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When you've filled in the information requested above, then answer these two questions:

1. Are there any similarities between your two states?
2. Are there any differences between your two states?

To the teacher: After individual students have reflected about the states they researched, pair students and have them compare notes on their four states asking again the two questions about similarities and differences. Repeat this process with the students in quartets and octets and finally with the entire class. At this point it may be useful to summarize the information on all of the states with regard to similarities and differences by means of a master chart on the blackboard or overhead projector. Then the class could be asked one last time to make generalizations about similarities and differences between the states.

ER

EXERCISE: Are most Americans the same?

As a class, try to establish some characteristics of the dominant culture in America. To do this, each individual should complete one of the following sentences in writing by him/herself:

Most Americans are...
Most Americans believe...
Most Americans like...

Then go around the group with each student reading aloud the statement he/she composed. After each sentence is read, the members of the group should reflect briefly on whether that statement descriptive of "Most Americans" is also true for them as individuals. A discussions can follow each statement or students can keep track of those statements with which they disagree and compute percentages of disagreement and hold a general discussion after all statements have been presented. A culminating question for the activity might be:

"Is there anything which *all* Americans have in common?"

ER

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EXERCISE: The experience of minority groups

The film, "The Eye of the Beholder" (about the blue eyes/brown eyes discrimination project conducted with third graders) is easily accessible to most educators. It would provide ample material for a discussion on similarities and differences.

ER

Leading Idea 5: Criteria as decisive considerations

In analyzing an issue, it is important to take all that is relevant into account. Whatever is relevant to an issue is a consideration. However, many considerations while relevant may be only of minor importance. For example, children entering a movie might be deciding how much popcorn to buy. There are a number of relevant considerations but some are going to be more important than others. How much money they have and how hungry they are will be decisive considerations or *criteria*. Whether they like dealing with the person behind the counter is relevant but less important.

Criteria may also be considered as *reasons*. That is, when someone has made a judgment, and has been asked to defend that judgment, he will not uncommonly cite the criterion as the *reason*. For example, someone is asked, "What is the reason you favor Mr. Wilson for President?" and he replies, "Well, I think integrity is important." He has used the criterion of integrity as the reason for his judgment.

The term *criterion* may also be employed to denote standards of comparison, rather than standards of excellence. Thus in the previous example, Mr. Wilson was considered an excellent candidate for president, using the criterion of integrity. But there are times when a criterion is used simply to indicate relative differences. For example, the Gulf Stream is warm compared to the Atlantic Ocean. However, the Arctic Ocean is cold when compared to the Atlantic Ocean. The relative warmth of the Atlantic Ocean is the *criterion* with which to compare other bodies of water, without the quality of excellence being an issue.

EXERCISE: Criteria as standards of comparison

The judgments we make depend upon the criteria we employ. To alter the judgment we make of a person or an action or a thing, we generally need do no more than make use of a different criterion.

A criterion may be anything we wish to use as a standard of comparison. It can be size or speed or redness, or it can be specific things, like the Golden Gate bridge or the Mona Lisa, when considered in some particular respect, such as size or beauty. We can have a criterion only when we know the common respect in terms of which several things can be compared.

I. In the following cases, supply the criterion which would produce the *opposite* judgment.

Example:

(1) Using the criterion of *the size of a mouse*, a dog is *big*.

(2) Using the criterion of *the size of an elephant*, a dog is *small*.

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Continued on following page

Continued from previous page

A (1) *Using the criterion of the weight of a feather,* a desk is *heavy.*
  (2) *Using the criterion of*__________, a desk is *light.*

B (1) Using the criterion of *the speed of an antelope,* cows are *slow.*
  (2) Using the criterion of *the speed of a* _____, cows are *fast.*

C (1) Using the criterion of *the sharpness of a razor,* table knives are *dull.*
  (2) Using the criterion of__________, table knives are *sharp.*

II. In the following cases, the judgments are opposite one another. Show how this could happen by using very different criteria.

Example:

(1) Using the criterion of *speed,* she's a *poor skater.*
(2) Using the criterion of grace, she's a *good skater.*

A (1) Using the criterion of_________, she's a *good doctor.*
  (2) Using the criterion of_________, she's a *poor doctor.*

B (1) Using the criterion of_________, he's a *good quarterback.*
  (2) Using the criterion of_________, he's a *poor quarterback.*

C (1) Using the criterion of_________, he's a *good electrician.*
  (2) Using the criterion of_________, he's a *poor electrician.*

III. Find the property which the following things have in common, then show the various judgments which follow:
Example:

Name a property common to lead, copper, and wood.
Answer: weight.

(1) Using the criterion of the weight of lead, copper is moderately heavy and wood is light.
(2) Using the criterion of the weight of copper, lead is heavy and wood is light.
(3) Using the criterion of the weight of wood, lead is extremely heavy and copper is heavy.

A Name a property common to stop lights, roses and rubies.
Answer:__________
1.
2.
3.

B Name a property common to milk, tea and lemonade.
Answer:__________
1.
2.
3.

IV. Show how *different* criteria can be used to arrive at the *same* judgments regarding different people.
Example:

(1) "Using the criterion of *ability to work with numbers,* you're smart," said John.
(2) "Using the criterion of *ability to work with words, you're* smart," Jim replied.

A (1) "Using the criterion of __________, you're well-educated," said John.
(2) "Using the criterion of __________, *you're* well-educated," Jim replied.
B (1) "Using the criterion of __________, you're cute," said John.
(2) "Using the criterion of __________, *you're* cute," Mary replied.
C (1) "Using the criterion of __________, you're stupid," said John.
(2) "Using the criterion of __________, *you're* stupid," Jim replied.

EXERCISE: Criteria for making decisions

For each of the decisions being made, which criterion or criteria shall we use? Say "why" in each case.

1. If I am choosing a suit to wear to my graduation, I would consider:
    (a) the way it fits.
    (b) how long it took to transport the suit from the city of manufacture.
    (c) whether or not I like the style.
    (d) whether or not my friends will like it.
    (e) whether the color is becoming to me.
    (f) how much wages were paid to the tailor.
    (g) how much the suit will cost me.
    (h) how many similar suits I will probably buy in my lifetime.
2. If I am about to apply for a job I will consider:
    (a) whether the work is interesting to me.
    (b) whether any nice young people work there.
    (c) whether I can earn a lot of money there.
    (d) whether my best friend will be able to get a job there too.
    (e) whether or not I can do the job.
    (f) what time coffee break is.
    (g) what color the office is painted.
    (h) what is the ratio of male to female employees.
3. If I am about to ask someone for a date I will consider:
    (a) whether that person is rich or poor.
    (b) whether or not I will enjoy that person's company.
    (c) whether there is a chance we might one day marry.
    (d) how much the date will cost me.
    (e) what that person's I.Q. is.
    (f) whether that person really is lonely and needs someone.
    (g) the person's background.
    (h) the person's age.

MM

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PROBLEM SITUATION FOR ANALYSIS

Bearly admissible

LENOIR, N.C. (AP) — All the jury wanted was the bear facts.

Sally, a 130-pound bear, went to Caldwell County Superior Court last week as evidence in the trial of Douglas Guy Brinkley, charged by a North Carolina Wildlife Commission officer with possessing a black bear, a misdemeanor.

Brinkley contended Sally was a Himalayan bear and argued wildlife officials had informed him it was legal to keep a Himalayan bear in captivity.

So Brinkley and his attorney put Sally next to mounted black bears in an attempt to show jurors the difference by chin color, teeth number and muzzle shape.

Members of the jury decided Sally is a black bear but they said Brinkley didn't know that when he bought her for $150. Brinkley was ordered to surrender the animal to the Wildlife Commission.

1. What are the criteria which were used to distinguish black bears from Himalayan bears?
2. Do you think, if the law makes it a misdemeanor to possess a black bear, that the *intent* of the law is to prohibit the possession of *all* bears?
3. If you think it *is* the intent of the law, should the intent of the law be taken into account, or only the specific wording of the law?
4. If there were a law prohibiting buses from traveling on a certain highway, would that mean that *all* vehicles were prohibited?
5. If there were a law prohibiting Chevrolets from traveling on a certain highway, would that mean that all cars were prohibited?

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EXERCISE: Considerations and criteria

When confronting a problem, you try to take everything relevant into account. These things are *considerations*. But some considerations are more important than others; some are in fact *decisive*, and we call them *criteria*.

In the following cases, which would you call "consideration" and which would you call "criteria"?

	Consideration	Criteria
1. Eb and Flo are trying to choose a ski resort. They think it's important that it be one with snow.	☐	☐
2. Jed: "My bike has a flat. I wonder which service station to go to in order to get it fixed." Ned: "One with an air pump."	☐	☐
3. Cynthia: "Have you ever dreamed of dating a guy who's absolutely perfect?" Imogene: "I really don't care, so long as he's got blue eyes."	☐	☐
4. Trixie: "So you're shopping for a new lamp." Pixie: "Yes — I think it might be nice to have one that matches the wallpaper."	☐	☐
5. Mr. Jones: "Well, Cal, here's the five dollars I promised I'd pay you for chopping that wood." Cal: "I was hoping it wouldn't be all in quarters like that."	☐	☐

Leading Idea 6: What is it to be free?

The question of freedom will be discussed in Chapter Seven in a fairly detailed way. It is too early in the course to expect the students in your class to examine the concept of freedom with the degree of attention it deserves. It might be well to simply deal with the specific context in which the word "free" appears in Episode Two of this chapter when reference is made to the "free" world.

One way you could begin your discussion of the concept of freedom is to involve your students in a discussion of the variety of meanings that the word "freedom" can have. For example, the discussion plan on page 244 of *Philosophical Inquiry* could help you in presenting some of the most familiar alternative meanings.

However, keep in mind that it is the expression "the free world" which provokes the debate in Chapter One of *Mark*. This phrase is often used. Ask the students how "the free world" contrasts with the "unfree" world. What are the defining characteristics of the two different worlds? A student may answer, "Free societies are democratic societies." Be sure to point out that it is not helpful to define one difficult word with another difficult word. A more promising way to proceed might be to do the exercise below on "the free world" and see if your students can come up with the *criteria* they used to put a particular country in the "free world" category rather than the "unfree" world category. Once these criteria are established, they can then become the basis for discussion.

EXERCISE: What is the free world?

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Directions: Consider the following countries and decide in which column you think they belong.

	Free World	Unfree World	Undetermined
Great Britain	☐	☐	☐
Japan	☐	☐	☐
United States	☐	☐	☐
Union of South Africa	☐	☐	☐
Yugoslavia	☐	☐	☐
Egypt	☐	☐	☐
India	☐	☐	☐
Norway	☐	☐	☐
Argentina	☐	☐	☐
Mexico	☐	☐	☐
Sweden	☐	☐	☐

Now, your students should try to identify the reasons they had for making their selections. You can point out to them that their reasons are, in fact, the *criteria* for distinguishing between free and unfree worlds. ML/AS

EXERCISE: Meanings of the word "free"

Indicate your answers (more than one is possible):

1. When you do something *freely*, do you do it (1) voluntarily, (2) spontaneously, (3) naturally, (4) all of these, (5) none of these? ____
2. When you feel unable to act *freely*, do you feel (1) determined, (2) constrained, (3) petrified, (4) all of these, (5) none of these? ____
3. If a person has the right to vote, that person is (1) free, (2) adult, (3) enfranchised, (4) a citizen, (5) obligated to vote. ____
4. If a river runs *freely* to the sea, (1) there must be no dams in its path, (2) it is not crossed by toll bridges, (3) it runs downhill all the way. ____
5. If the string breaks on a helium balloon, is the balloon now (1) free, (2) unrestrained, (3) airborne, (4) floating, (5) unmoving? ____
6. If the string breaks on a kite, is the kite now (1) free, (2) unrestrained, (3) airborne, (4) floating, (5) unmoving? ____
7. If all laws were abolished so that you could do as you pleased, but you were paralyzed, would you be (1) free, (2) unfree, (3) determined, (4) stable, (5) incapacitated? ____
8. If you were a prisoner and someone unlocked your handcuffs, would you now be (1) free, (2) more free, (3) still unfree? ____
9. If you were a diver under water and someone detached your airhose, would you now be (1) free, (2) disconnected, (3) more free, (4) unfree, (5) less free? ____
10. If you discovered powers in yourself that you didn't know you had, would you feel (1) free, (2) more free, (3) more competent, (4) superhuman, (5) conceited? ____

APPLICATION EXERCISE: "Free"

What do the words "free" and "freedom" mean in each of the following instances:

1. Free public schools
2. Freedom under law
3. Free enterprise
4. Free world
5. Free speech
6. Free love
7. Free air and water
8. Free the hostages!
9. Freedom from fear
10. Free advice

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DISCUSSION PLAN: What does it mean to be free?

Discuss the following questions:

1. What does it mean to be a free person today?
2. What did it mean to be a free person during the time of the Civil War?
3. Were there people who were not free then?
4. Are there individual people who are not free now?
5. Are there groups of people who are not free now?
6. Are there any countries which are not free?
7. Are there any free people in the countries which are not free?
8. Are there people who are not free in the countries which are free?
9. Are there countries which are free now, but which were not always free?
10. Are there countries which are not free now which once were free?
11. What causes a country to go from being free to unfree?
12. What causes a country to go from being unfree to being free?

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After talking these questions over with your classmates, get some other opinions. Divide into pairs and interview three other people (parents, grandparents, neighbors, other teachers, etc.), asking them to respond to these questions. Report your findings to the rest of the class and compare your results with theirs.

ER

EXERCISE: What is freedom?

Individually complete the statement "Freedom is....".

Then check below whether your statement applies to the following:

	Applies	Definitely Does Not Apply	Could Apply But Doesn't necessarily
1. yourself			
2. your classmates			
3. all students			
4. your teacher			
5. all teachers			
6. your family			
7. citizens of your town			
8. citizens of your state			
9. all American citizens			
10. all people			

Compare notes with other members of your class. Do their definitions of freedom apply to you?

Leading Idea 7: What is a democracy?

An argument has broken out in the classroom as to the meaning of the phrase "the free world." Some of the students identify the free world with those countries that are democratic. What is the basis for this identification?

As a rule democracies have originated in situations where there was widespread dissatisfaction with rulers who were felt to be arbitrary or tyrannical. People have wanted rulers who were predictable rather than unpredictable and who would not place themselves above the law. But more than this, people felt that they could be best governed if they governed themselves, or if that were not possible, if they were governed by individuals whom they selected to be their representatives. Gradually the conviction developed that those given the authority to wield political power should be accountable to those over whom that power is exercised. Another basic belief in democracies is that the citizens are capable of reasoning about political matters and fundamental issues. When consulted, they will reason together and arrive at a consensus which will be the most reliable course for the society to pursue.

Democracies presuppose the rule of law, where no one is in a position to put himself above the law and all are equal in the sight of the law. This is true, whether such democracies have written constitutions or not. (Great Britain has no written constitution. Its democratic traditions rest on the rule of law as embodied in its legal tradition.) Democracies may be direct, so that the people make decisions themselves, as in town meetings, or indirect and representational. In all democracies, those who govern do so with the consent of the governed, and with an open understanding that government is not for the good of the representatives of any single faction but for the common good.

EXERCISE: What is a democracy?

A dictionary defines democracy as follows:

1. Government in which the people hold the ruling power either directly or through elected representatives; rule by the ruled.
2. a country, state, etc. with such a government.
3. majority rule.
4. the principle of equality of rights, opportunity, and treatment. . . .
5. the common people. . . as the wielders of political power.

Instructions: For each of the societies described below, tell (a) whether or not it is a "democracy," (b) Why or why not, and (c) which meaning of "democracy" listed above it most closely resembles.

A. Twenty-five people are shipwrecked on a desert island. They agree to abide by the rules and regulations which they will all decide upon together.

B. Twenty-five people are shipwrecked on a desert island. They all agree that Mary M., Tom T. and Ulysses U. are the fairest and most intelligent members of their group, so they group chooses them to make the decisions.

C. Twenty-five people are shipwrecked on a desert island. Five of them own all the tools and clothing. They decide to run things, and the rest of the group allows them to do so since everyone is dependent upon tools and clothing.

D. Twenty-five people are shipwrecked on a desert island. Big Bertha is the only person with a weapon, a rifle. She announces that she will be the ruler, and all the rest had better follow her.

E. Five hundred men, women, and children are shipwrecked on a desert island. Together they decide that all persons over the age of fourteen shall have an equal vote in electing a tribunal to pass laws and administer the government.

F. Five hundred men, women and children are shipwrecked on a desert island. They decide that all blue-eyed men between the ages of 25 and 28 wearing yellow shirts shall have an equal vote in electing a tribunal to pass laws and administer the government.

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DISCUSSION PLAN: Democracy

1. Can a society where there are no parties be democratic?
2. Can a society where there is only one party be democratic?
3. Can a society where there are only two parties be democratic?
4. Can a society where there are many parties be undemocratic?
5. Can a society where all the voters are illiterate be democratic?
6. Can a society where all the voters are highly educated be undemocratic?
7. Can a society be democratic even though it has a high crime rate and many of its judges and politicians are corrupt?
8. Can a society where some people are above the law be democratic?
9. Can a society where the citizens do not know the issues and problems of the society be democratic?
10. Can a society be democratic where there is no freedom of speech?
11. Can a society be democratic where some people have too little to eat and some have too much?
12. Can a society where some people have better opportunities than others be democratic?
13. Can a society ruled by the rich be democratic?
14. Can a society ruled by the poor be democratic?
15. Can a society be democratic and yet lack representative government?
16. Can a society be democratic and still be aristocratic?
17. Can a society be democratic and still be capitalistic?
18. Can a society be democratic and still be socialistic?
19. Can a society be democratic and still be tyrannical?
20. Can a society be totalitarian and still be democratic?

EXERCISE: Democracy

Once upon a time, when our ancestors still had tails, it happened that a woman gave birth to a child without a tail. Such a monstrosity was unheard of. The people were appalled, and ordered the creature to be put to death at once. In time another woman gave birth to a child without a tail, and again the child was promptly dispatched. But more and more of the tailless little creatures were born, and their parents made such a fuss about the cruelty of putting little children to death just because they lacked tails that the children were permitted to live.

They grew up together with normal children, spoke the same language, and except for the fact that they had no tails, were very much like the others. When they became adults, they began to complain about their status, claiming that they had no rights or privileges whatsoever. With great reluctance, they were given the ranking of "second-class citizens." But this still failed to appease them: They continued their clamor, and eventually they were granted equal ranking with the first-class citizens endowed with tails.

But by this time, those without tails had become so numerous as to be in the majority. They promptly proposed and were able to pass a law to the effect that citizens *with* tails were henceforth to be considered "second-class citizens." And they continued their domination for a long time, so that the point was eventually reached at which, when a woman gave birth to a child with a tail, she was immediately denounced by the whole community, and the child was left on the mountainside to die of exposure.

—adapted from George Santayana

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1. Do you believe this story has a "moral"? If so, what is it?
2. Does this story resemble Swift's account (in *Gulliver's Travels)* of two countries that were fighting a war over whether eggs were to be broken on the large end or on the small end?
3. Does this story make fun of disputes in today's society over trivial differences among human beings?
4. Does this story make fun of democracy, or is it trying to show that human beings are ridiculously fickle?
5. Is the story aimed at the principle of majority rule, or at the claim anyone might have to "individual or minority rights"?

EXERCISE: Tyrannies, totalitarian governments and democracies

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> "In Syracuse, when there was a time that everybody desired the death of Dionysius, a certain old woman kept constantly praying that he might be unharmed and that he might survive her. When the tyrant learned this he asked why she did it. Then she said, 'When I was a girl we had a harsh tyrant and I wished for his death; when he was killed, he was succeeded by one who was somewhat harsher: I was very eager to see the end of his dominion also. Then we began to have a third ruler still more harsh—that was you. So if you should be taken away a worse would succeed in your place'."
>
> --**St. Thomas Aquinas**, On The Governance of Rulers, **Chapter VI**

St. Thomas wrote this passage in the 13th century, probably around 1265. The Dionysius referred to was a tyrant in Sicily during the 4th century B.C.

In answering, you may choose more than one alternative.

1. Do you think a story like this is told in order to suggest that
   (a) in politics, "the more things change, the more they remain the same"
   (b) we can count on progress in history; everything turns out for the best
   (c) in politics, if things are bad, they can be expected to get worse
   (d) no matter how tyrannical leaders are, they can always count on the loyalty of the common people.
2. The chief difference between ancient tyrannies and modern totalitarian governments is:
   (1) tyrants were always bad, but some modern totalitarian governments are very good;
   (2) some tyrants were benevolent, but all modern totalitarian governments are benevolent;
   (3) tyrannies are generally satisfied if their citizens behave obediently; totalitarian governments want thought control as well.
   (4) tyrants are one-man dictatorships; totalitarian governments are always ruled by groups or juntas.
3. Would you say that
   (1) there are no longer any tyrannies in the world, although there are some totalitarian governments
   (2) there are no longer any totalitarian governments, although there are still some tyrannies
   (3) it is impossible for there to be tyrannies nowadays.

EXERCISE: The requirements of democracy

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Although democracy is sometimes glibly defined as government "of, for and by the people," there is no one simple answer to the question, "What is a democracy?"; several things are required.

One list of these "requirements of democracy" includes:

1. Educated citizens
2. Intellectual freedom
3. Economic security
4. Majority rule
5. Freedom to form political parties
6. Popular agreement that democracy will work
7. The individual is considered important

To see how each of these items contributes to the definition of democracy, divide your class into groups of seven. In each group, each member should select one of the requirements of democracy to pursue further. Then for the characteristic selected the individual student should do enough research to answer the following questions:

1. What does the phrase, (*insert name of characteristic under consideration*) mean?
2. Name three ways that your life would be different if this characteristic were not found in America:
   A.
   B.
   C.

Once you have found at least tentative answers for your questions, then compare notes with the other students in your class (not in your group) who are working on the same characteristic of democracy as you are. Add to *your* responses the questions one thing that impressed you from the answers given by these other students.

Then reform in the original groups of seven and prepare to present a panel to the rest of the class on "The Requirements of Democracy and How They Affect Our Lives."

After all panels have been presented, discuss as a class whether these seven requirements can stand alone or if they are related to one another. See if you can find some connections between them.

Then, by yourself, find at least one connection between the particular requirement of democracy you researched and each of the other six. Continue your class discussion after you have engaged in this individual reflection.

E.R.

EXERCISE: Democratic government is founded on certain ideas

The word "democracy" comes from a Greek term meaning "rule of the people." However, because this phrase is very broad it must be further refined to capture the flavor of democracy in any particular country. The ideas upon which American democracy is founded include:

1. delegation of power to officials elected by the people,
2. safeguarding of each citizen's personal freedom,
3. majority rule,
4. belief that individual citizens are most capable of deciding their own welfare.

Explore these ideas a little with your classmates by answering these questions:

A. Delegation of power

1. Does anyone have power over you that you didn't delegate to them?
2. What about parents? teachers? Do they have power over you?
3. How did they get this power if you didn't delegate it to them?
4. Does this mean that your home isn't a democracy? What about your classroom?
5. If your answer to the question above is "no," how can America be a democracy?

B. Personal freedom

1. Are you free?
2. What constraints are there on your freedom?
3. Are there any American citizens who are not free?
4. Does this mean that the United States is not a democracy?

C. Majority rule

1. Describe a situation in which you were involved where the minority prevailed, that is, where one person or a small group

of individuals got their way in opposition to what the larger group wanted. (As a class, find at least ten examples of this).

2. Does this mean that you don't live in a democracy?

D. Individual decisions about personal welfare

1. Are there individuals who are not capable of deciding their own welfare?
2. What about those who are mentally retarded? Those in prison?
3. Are these individuals citizens?
4. What happens to the definition of democracy if some citizens don't have the rights that are considered an essential part of the democratic form of government?

E. Conclusions

1. Do you live in a democracy?
2. If your answer to the above question is "yes", what would it take (in terms of the four ideas characteristic of American democracy) to make your answer "no"? E.R.

Leading Idea 8: Guiding principles for selecting criteria

At the end of Chapter Two, Mark is despondent because he feels that the class has not discovered a way of selecting criteria. Fran and Harry point out that if there is any urgency in the situation, then a person can only follow the best criteria available at the moment. The implication here is that if one has more time for experimentation then one has more opportunity to discover which criteria are effective, and which are not.

Mark's desire for principles that would help in the selection of criteria is understandable. Suppose a school needs a new administrator. The staff may list all the things that need to be taken into consideration in choosing such a person. Some considerations would be more important than others. The question will come up, how can the considerations be ranked in order of importance? what are the criteria for determining relative importance? Are there principles by which to rank the criteria? There are various ways in which to proceed. One way is to simply assign weights to the various criteria without giving reasons for those weights. Another is to draw up a description of an ideal candidate and then try to determine the individual criteria which are exhibited by that candidate.

EXERCISE: Are there criteria for selecting criteria?

I. Consider the following situations, and rank the criteria which you would use to make your judgments.

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1. Your class has decided to try to make some money by running a car wash. You are on the committee in charge, and you have to decide where to locate the car wash. You and your committee take into consideration (a) whether to hold it on the school parking lot; (b) whether to hold it near a commercial auto laundry; (c) whether to hold it where there is a good water supply. 1 2 3

2. Your class has decided to run a benefit by taking over a local movie theatre for an evening. You consider many movies, while keeping these things in mind: (a) you want family entertainment, not just adult movies; (b) you want a movie that is intelligent and not childish; (c) you want a movie that most people in the community haven't seen. 1 2 3

(Continued on next page)

(Continued from previous page)

3. Your class is going to take a "class trip," but you have to decide where to go. Should it be someplace (a) entertaining, (b) educational, (c) historically important? 1 2 3

II. Now look over the selections you made. Can you think of any criteria you might have employed in reaching your criteria? Or is the only criterion the way each of these will contribute to the successful solution of the problem?

EXERCISE: Using criteria

The American Society of 4-H Clubs has asked Marcie's class to send a representative to the International 4-H Convention next year in Copenhagen. The four leading contenders for the position are Dan, Hal, Greta and Gwen.

Since she is president of the senior class, Marcie has been asked to write letters of reference for each of them. She considers them all her friends. And she has told each of them, "I won't recommend anyone ahead of you, I promise." But now that she has to sit down and write the letters, she wonders how to be truthful and still keep her promise to each one. Finally, this is what she does:

1. "If you're looking for someone serious, hardworking, stable and persevering," she writes, "there's no one in our class who would be better than Dan."
2. "If you're looking for someone imaginative, witty and intelligent," she writes, "there's no one in our class who would be better than Greta."
3. "If you're looking for someone with excellent leadership abilities," she writes, "then there's no one in our class who would be better than Gwen." 37
4. "If you're looking for someone who gets along with everyone, someone who knows how to compromise when there's an argument, someone really diplomatic," she writes, "there's no one in our class who would be better than Hal."

Now, do you think Marcie kept her promise to Dan, Hal, Greta and Gwen?

Do you think she fulfilled her responsibilities as class president satisfactorily?

Do you think she was fair with the American Society of 4-H Clubs?

Do you think Marcie could have done what she did if the American Society of 4-H Clubs had specified very carefully the criteria which would be used to select a class representative?

DISCUSSION PLAN: How do we set priorities?

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Consider the following:

> "If once a man indulges himself in murder, very soon he comes to think little of robbing, and from robbing he comes next to drinking and Sabbath-breaking, and from that to incivility and procrastination. Once begin upon this downward path, you never know where you are to stop. Many a man dated his ruin from some murder or other that perhaps he thought little of at the time."
>
> **—Thomas De Quincey, "Murder as One of the Fine Arts," Second Paper.**

De Quincey's comments are intended as humorous, but they raise a number of questions, such as these:

1. Does the humor of these remarks come from the impression we have that the correct order of priorities has been reversed?
2. Would it be correct to say that once a man indulges himself in procrastination and incivility, he is on the road to robbing and murder?
3. Is there, between each of these actions, a difference merely of degree, or a difference of kind?
4. Some people complain that the humor in this passage is so grotesque as to be "sick." Would you agree or disagree? Why?
5. If you believe that murder is incomparably worse than procrastination, what reasons can you give to support your position?
6. Someone will say, "The operation was a success but the patient died." Could it also be said that "the murder was a success but the victim died?"
7. Are there different criteria by which operations, murders and moral conduct may be judged, or is there only one criterion?
8. If there are different criteria (so that we can talk about a "beautiful case of gangrene" or a "skillful murder") how do we set priorities among those criteria?
9. Suppose someone said, "If our country should get into a dispute with another country, we should first bomb them into submission. If that fails, we should submit the matter to the World Court. If that fails, we should try mediation. And if all else fails, we should try to settle the matter through normal diplomatic channels." Would this make sense?
10. Suppose someone said, "Murder is always wrong. But people in war don't murder each other. They just kill each other. And killing needn't be wrong. That's why it's always wrong to murder, even if it's only one person, but it might not be wrong to kill, even if millions of people are the victims." Would this make sense?

Leading Idea 9: Theory and practice

Fran says at the end of Episode Two, Chapter One, "But it doesn't have to be that way. Maybe in theory it does, but in practice, no." What is this distinction that Fran is making between theory and practice? Assume that a person has a problem. He wants to explain something, but he has no idea of what that explanation might be. He wants to resolve the difficulty, but he has no idea of what the resolution might be. Suppose a suggestion of some kind is given to him. It could also be called an idea or a theory. In any case it represents a possible way of resolving his problem. He will then act on his idea. If the problem is resolved, he will say that the idea works. One can also say that the theory has been verified by practice. Practice is the carrying out *in action* of the implications of an idea.

It is possible, of course, to live one's life on the level of practice, with hardly ever a look at the theoretical underpinnings of that practice. It is also possible to live one's life wholly on a theoretical level without ever attempting to determine what would happen if one applied one's ideas to the world. Therefore, it is important to understand not only theory and practice in isolation but also the relationship between theory and practice. There is a tendency for Harry and his classmates to ask regarding any theory, "What are its implications for practice," and to ask regarding any practice, "What is its underlying theory?"

EXERCISE: Theory and practice

How would you classify the following instances:

	Theory and practice together	Theory without practice	Practice without theory	Neither theory nor practice	None of these
1. Every day, Carl, who is six months old, plays on the kitchen floor.	☐	☐	☐	☐	☐
2. Every day Theodore, who is a violinist, prepares for his concert next month.	☐	☐	☐	☐	☐
3. Every day Arthur works on his plan for earthmen to conquer the inhabitants of Jupiter.	☐	☐	☐	☐	☐
4. After a week of training, Sally has begun work as a bank teller.	☐	☐	☐	☐	☐
5. Mitzi has graduated from dramatics school, and is looking for an acting job.	☐	☐	☐	☐	☐
6. Theodore is taking a shower.	☐	☐	☐	☐	☐
7. Sally unwrapped a candy bar and began eating her lunch.	☐	☐	☐	☐	☐
8. Columbus was right: if he had kept on sailing, he would have reached India.	☐	☐	☐	☐	☐
9. Edison was right: it is possible to make light bulbs.	☐	☐	☐	☐	☐
10. Carl wonders what would happen if he were to try to stand up and walk, like everyone else.	☐	☐	☐	☐	☐

DISCUSSION PLAN: Theory, practice, and their interrelationship

1. Before you can play a new and unfamiliar game, you have to study and learn the rules of the game. Would you say this means that, in this case, theory must precede practice?
2. Someone has been trying to teach you to swim by getting you to read a book about swimming, but you feel this is the wrong way to learn. Does this mean that, in this case, practice must precede theory?
3. Your French teacher wants to make your first month of French lessons a success, so he is reading you a book on the theory of education. Does this mean that, as far as he is concerned, theory must precede practice? In this case, do you agree?
4. Is it true that a person needs to know how to read music in order to be able to play a musical instrument?
5. Is it true that a person must understand some music theory in order to be able to read music?
6. Is it true that a person can't really understand music theory unless he has practical experience in playing music?
7. Should people who develop theories be required to put those theories into practice? Should they be required to give directions as to how the theories might be put into practice?
8. Should people who engage in practical activities be required to state the theories underlying those activities?
9. Should a doctor who gives a prescription or performs an operation invariably understand the theory on the basis of which he is acting?
10. Should a government official understand the theory of government which underlies what he does?

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APPLICATION EXERCISE: Theory and Practice

Sometimes things are said to work very well "in theory" but not "in practice." State whether you think this is so in the following instances, and give your reasons:

1. representative government (e.g., Congress)
2. income taxes
3. child labor laws
4. the American economic system
5. laws against organized crime
6. the United Nations
7. world government
8. anti-pollution laws
9. children's rights
10. animal rights

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EXERCISE: Theory and practice

In *theory* the political rights of American citizens include:

1. right to vote,
2. right to seek political office,
3. right to organize and join political parties,
4. right to petition.

What are your chances of exercising these rights in *practice* if you are the individuals listed below? Use a rating scale of *excellent, good, fair, poor,* or *non-existent.*

vote	right to office	right to seek political parties	right to organize and join political petition
1. ten year old			
2. wealthy businessman			
3. farmer			
4. black civil rights activist			
5. suburban housewife			
6. prisoner			
7. gas station attendant			
8. policeman			
9. patient in mental hospital			
10. judge			
11. beautician			
12. doctor			
13. migrant worker			

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ER

EXERCISE: How a bill becomes a law.

On the next page there is a chart that outlines the process used by Congress to turn an idea into (a bill and then into) a law. The chart is very compact and precise; in real life the process is both more interesting and less precise.

To demonstrate this difference between theory and practice, suppose that someone has the idea that increased taxes on cars imported from other countries would help America's economy. Then, looking at the chart answer the following questions:

1. Give three consequences for the American auto industry if foreign cars were taxed more heavily.
2. If you were the representative of a major U.S. automaker, would you be in favor of this bill?
3. If you wanted to influence the disposition of this bill, where are places on the chart where you would talk to someone involved in the law-making process?
4. What would you say to them?
5. Would they listen to you? Why or why not?
6. Would it make any difference if there was a large automobile plant in the home state of the legislator to whom you spoke?
7. Give three consequences for international relations if foreign cars were taxed more heavily.

How a Bill Becomes a Law

THE HOUSE OF REPRESENTATIVES

1. A BILL IS INTRODUCED IN THE HOUSE OF REPRESENTATIVES.

A Representative introduces the bill.

The Clerk of the House reads the title of the bill, gives the bill a number, and has it printed.

The Speaker of the House sends the bill to the proper House committee.

2. THE BILL IS STUDIED BY THE COMMITTEE.

The House committee or one of its subcommittees holds hearings on the bill, and may amend, rewrite, pigeonhole, or approve the bill.

If the bill is approved, the committee sends it back to the House with a favorable report. The bill is then placed on the House calendar.

When a bill comes up for consideration, it is given its second reading.

3. THE BILL IS DEBATED BY THE HOUSE OF REPRESENTATIVES.

The bill may be amended, or returned to the committee for revision, or approved by the House.

Before the final vote is taken, the bill is given its third reading.

If a majority of the Representatives approves it, the bill is passed.

HOUSE-SENATE CONFERENCE COMMITTEE

THE SENATE

4. THE BILL IS SENT TO THE SENATE.

In the Senate, the bill is given a number, its title is read, and it is printed.

The presiding officer of the Senate sends the bill to the proper committee.

The Senate committee studies the bill, and its actions are similar to the House committee (see 2).

5. THE BILL IS STUDIED BY THE COMMITTEE, THEN IS DEBATED BY THE SENATE.

Senate action is similar to that of the House (see 3).

If the Senate and the House bills are different, the bill is sent to a conference committee of Representatives and Senators.

The conference committee irons out differences and returns the revised bill to both houses for approval.

The House and the Senate pass the bill.

6. THE APPROVED BILL IS SENT TO THE PRESIDENT.

When the bill is approved by both House and Senate, the bill is sent to the President.

The President signs or vetoes the bill, or allows it to become law without signing it.

Congress can again pass the bill over the President's veto by a two-thirds vote of both houses.

8. If you were Japan's ambassador to the United States, would you be in favor of this bill?

9. If you wanted to influence the disposition of this bill, where are places on the chart where you would talk to someone involved in the law-making process?

10. What would you say to them?

11. Would they listen to you? Why or why not?

12. Would it make any difference if the newest missile in America's defense system needed a special Japanese-developed and produced transistor?

13. Give three consequences for the average American business person if foreign cars were taxed more heavily.

14. If you were a travelling salesperson concerned about rising gas prices and good gas milage, would you be in favor of this bill?

15. If you wanted to influence the disposition of this bill, where are places on the chart where you would talk to someone involved in the law-making process?

16. What would you say to them?

17. Would they listen to you? Why or why not?

18. Would it make any difference if the company you sell for is one of the ten largest industries in America?

19. Give three consequences for the average American consumer if foreign cars were taxed more heavily.

20. If you were a housewife concerned about rising gas prices and good gas mileage, would you be in favor of this bill?

21. If you wanted to influence the disposition of this bill, where are places on the chart where you would talk to someone involved in the law-making process?

22. What would you say to them?

23. Would they listen to you?

24. Would it make any difference if you were the neice of a legislator?

25. Give your responses to all of the questions above, do you think this bill will become a law? Why or why not?

ER

Leading Idea 10: Decision-making

Harry and Fran have made the point that when people must make decisions, they use the best reasons available at the time. The question is whether a teacher's objective is to encourage children to be decisive or whether to foster inquiry. One of the cardinal tenets of inquiry is that the way must be kept open for further inquiry. To make a decision on the basis of partial evidence is unjustifiable if there is no urgent need for making such a decision. Scientists may go on for hundreds of years debating both sides of the heredity versus environment dispute. As long as the evidence is inconclusive, and there is no need to make a decision one way or another, a person is justified in abstaining from making a decision on the matter.

On the other hand, there are times when postponement is impossible. A person on a jury is asked to make a decision on the evidence that has been presented and much as he or she would like to wait until "all the evidence is in," a judgment must be made now. If one is trying to decide what high school to attend, one can visit a number of schools, and think about what they have to offer but eventually a decision must be made. If a member of a jury decides that a person, who claims to be innocent, is really guilty, and that person is put to death, the juror has made an irreversible decision. If further evidence should turn up that shows that the person was, in fact, innocent there is nothing that can reverse the decision.

Decision-making is not something to be entered into lightly. Many people are eager to be decisive in situations that call for further inquiry. Just as a person can be excessively brace to the point of being rash, so it is that a desire to be decisive can lead a person into imprudent, spur-of-the-moment decisions.

APPLICATION EXERCISE: Decision-making

There are a number of different techniques for making decisions in individual and community matters. Here are some examples:

a. Taking a vote among all persons eligible to vote.
b. Choosing a committee and letting the committee decide.
c. Referring the matter for decision to professionals or specialists.
d. Referring the matter to an official who normally deals with such matters.
e. Taking the matter to a court of law for decision.
f. Having one's congressional or district representatives bring the matter to the attention of the legislature.
g. Letting individuals decide the matter for themselves.

Which of the above techniques would you favor in the following situations?

1. You have lost your birth certificate and want to replace it, but you don't know how to go about it.
2. Your neighbors refuse to stop parking their cars overnight in the driveway to your house.
3. You feel a sharp pain in your jaw every time you eat something sweet.
4. Your newly-elected Class President insists on having an Inaugural Ball.
5. Some members of the class have proposed that there be uniform clothing regulations for all students.
6. Your community faces a water shortage, but the reservoirs in a neighboring community generally have a surplus.
7. Your skates don't work well and you don't know how to fix them.
8. A factory near the school keeps dumping waste chemicals into a stream that runs by the school.
9. Someone in the class has proposed that the class go on record as opposing the eating of meat.

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PROBLEM SITUATION FOR ANALYSIS

"So you see," said the ruler of Galactica to the delegation of visitors from Earth, "in each of these planets that we control, the inhabitants are perfectly happy. Wouldn't you like the same thing for Earth — perpetual happiness?"

"There must be a catch to it," said the delegation leader. "What do you want from us in return?"

"Very little," replied the Galactican ruler. "We ask only that you give us one child from every country."

"And what do you do with these children?"

""Oh, we torture them for the rest of their lives. But it's a small price to pay, I think you'll agree, for the eternal happiness of mankind."

1. What reasons (or further reasons) could the ruler of Galactica give the Earth delegation for their accepting the proposal?
2. What reasons could the Earth delegation give for rejecting the proposal?
3. Is the ruler of Galactica implying that "the end justifies the means"?
4. Does the Galactican proposal imply that the people should seek "the greatest happiness of the greatest number"?
5. Does the Galactican proposal imply that children are not important?
6. Does the Galactican proposal imply that the rights of the majority outweigh the rights of the minority?
7. Do you think the delegation members might find the proposal tempting?
8. Do you think that the children on Earth might find the proposal tempting?
9. How do you think Earth parents would view the proposal?
10. Can you think of situations in history in which leaders proposed that happiness for "everyone" would follow if only an individual or minority were sacrificed for the "common good"?

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DISCUSSION PLAN: Making decisions

1. Tina is trying to decide whether or not to wear mascara to school today. What sorts of things will she consider in trying to make up her mind?
2. Liz is trying to decide whether or not to drop out of school and get a job in the local asbestos factory. What sort of things will she consider in trying to make up her mind?
3. Rick is trying to decide whether or not to ask his parents if he can get engaged to Linda. What sorts of things will he consider in trying to decide what to do?
4. Billy is trying to decide if he should take the magazine he's been looking at and walk off with it while the clerk has her back turned. What sorts of things should he take into account?
5. Linda told Tina what she and Rick did last night. Tina is thinking of telling Liz. What sorts of things should Tina take into account before making her decision?
6. Billy's parents have told him he can't look at TV until he has finished his homework. As a result, Billy's now considering running away. What sorts of things should he keep in mind?
7. Tina's grandmother will be 90 tomorrow. Tina would like to do something nice for her. What sorts of things should Tina take into account?
8. Rick's wealthy uncle has given him a hunting rifle as a present for his 16th birthday. But Rick is an uncompromising animal lover. He has to decide what to tell his uncle. What sorts of things should he take into account?
9. Linda has just told Rick that she will accept a pin from him but not a ring. He has to decide whether to argue with her or not. What sorts of things will he take into account?

APPLICATION EXERCISE: Decision-making

1. How does judicial decision-making differ from legislative decision-making?
2. How does electoral decision-making differ from administrative decision-making?
3. How does the decision-making process in business differ from the decision-making process in a school classroom?
4. How does the process of making a decision regarding a career differ from the decision-making process when shopping in a department store?
5. How is the decision-making process of a homeowner similar to and different from the process by which the world population attempts to reach decisions regarding the protection of the environment?

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Leading Idea 11: Doing as thinking

Lisa's allegation that a person who plays basketball doesn't have to think is one that causes Mark immediately to bristle, and he replies that sports do require thinking. As he puts it, "doing and thinking ... are one and the same." To Mark, Lisa's comment represents a kind of popular prejudice which is leveled not only at people in sports, but at all people who engage in any practical activity.

In discussing this attitude with your students, you might find it helpful to get them to identify those bodily processes which do not seem to involve thinking and those which do. They will probably agree that blood circulates in their bodies with little or no connection with their thinking. On the other hand, activities that they deliberately and consciously initiate would seem to be activities which involve thinking.

A student might say that the mind tells the body what to do but that the body doesn't "think," If Mark aims for the basket, his mind tells his hands how to throw the ball, but his hands don't engage in reflection. This is the point which Mark is disputing. In his view the thinking process involves not only brains, but the central nervous system and, in fact, the whole body. There is nothing seriously wrong with saying that people like pianists think with their hands and dancers think with their bodies. In any case, it is no worse than saying that people think just with their brains. And if one accepts a behavioristic approach to thinking, Mark's comment that doing and thinking are one and the same is entirely appropriate.

EXERCISE: Doing as thinking

Martin and Sherry have been arguing for days. Martin says he has a mind, and his mind gives orders to his body, and his body carries out those orders. But Sherry says neither she nor anyone else has a mind. If a person behaves vigorously, that doesn't mean there's something called "vigor", and if a person behaves intelligently, that doesn't mean there's something called "intelligence" or "mind," according to Sherry.

Consider the following cases, and tell how you think Martin would analyze each one, how Sherry would analyze each one, and how you would analyze each one.

1. Martin is learning to type. Before he presses a key, he closes his eyes and concentrates on imagining what the keyboard looks like and where his fingers are.
   a. What would Martin say?
   b. What would Sherry say?
   c. What would you say?
2. Connie is learning to dance. Her sister says to her, "Connie, don't try to think about your feet. That's just being self-conscious. Just watch me and listen to the music."
   a. What would Martin say?
   b. What would Sherry say?
   c. What would you say?

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3. Carl has a date with Connie. He figures tonight he'll see if he can kiss her. Carl has never kissed a girl before. He stands in front of the mirror and makes a lot of faces, trying to pucker up his lips just right.
   a. What would Martin say?
   b. What would Sherry say?
   c. What would you say?
4. The quarterback says to Martin (who plays end on the football team): "The pattern you run and the arc the ball follows should intersect perfectly. Don't try to think: just keep practicing until you can do it by heart."
   a. What would Martin say?
   b. What would Sherry say?
   c. What would you say?

APPLICATION EXERCISE: Doing as thinking

Which of the following activities would you say *involve thinking* and which would you say are *guided by thinking* but do not involve it?

㊾

	involve thinking	guided by thinking
1. playing chess	☐	☐
2. playing volleyball	☐	☐
3. walking	☐	☐
4. talking	☐	☐
5. boxing	☐	☐
6. hammering nails	☐	☐
7. running a business	☐	☐
8. governing a country	☐	☐
9. flying a plane	☐	☐
10. kissing	☐	☐

Leading Idea 12: The influence of employment on family life

In many parts of the world there has been a strong connection between the structure of the family and the structure of the economy. In agrarian countries, this is especially true. The farm family in feudal societies is the basic work-unit in that society. Plowing, seeding, and harvesting are all operations in which the family works together and experiences its economic interdependence in a direct way. Family members, including cousins, in-laws, grandparents, share in the work and depend on one another so greatly that strong communal feelings are added to the normal familial feelings.

However, as economic conditions change, as young people leave the farms and go to the cities and frontiers in search of employment, the status of the family as an economic unit becomes more precarious. Those on the outer layers of the family draft away and the modern family is no longer a large clan or tribal association but a small nucleus of parents and dependent children. This nucleus, in turn, is put under great prressure when there are multiple income earners in the family, each with his or her own ambitions. Today the location of work changes according to the job market and family farms and businesses are no longer passed along from generation to generation. Many children in modern families find themselves growing up in unstable and uncertain conditions due to the pressures put upon the family by rapid social and economic changes. It is more difficult now for the family to provide dependent children with a buffer against external turmoil because the economic interdependence, resulting from shared economic activity, which held together the peasant family no longer exists. Consequently, the modern family which is made up of individuals each with his own aims and goals in life, is no longer a strong buffer against the crises in a society. Today the family itself is vulnerable to those crises and communicates them to its members.

In guiding the discussion your aim should be to help the students recognize the relationship between society and the structure of the family. To what extent, you will want to know, does the emancipation of women and children jeopardize the strength and cohesiveness of the family? To what extent does television jeopardize it? Are there compensating forces that have emerged from recent changes that help could bind the family together?

EXERCISE: The impact of employment on family life

How would you answer the following questions? (When you give your answer, *specify the circumstances* which you understand would apply.)

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1. Cindy says, "I would like to work in a job that would strengthen my ties with my family." Do you think Cindy would be most likely to get what she wants if she becomes (a) a highwire circus performer; (b) a housewife; (c) a business executive; (d) none of the above; (e) any of the above.
2. Max says, "I want a job that will help me have greater authority over my children." Do you think Max would be most likely to get what he wants if he becomes (a) President of the United States; (b) unemployed; (c) an army captain; (d) none of the above; (e) any of the above.
3. Herbert says, "I want a job that will make my children admire and respect me." Do you think Herbert would be most likely to get what he wants if he (a) takes a dishonest job that makes him rich; (b) takes an honest job that leaves him impoverished; (c) takes a low-paying job; (d) none of the above; (e) any of the above.
4. Faith says, "I want a job that will make me more lovable in the eyes of my children." Do you think Faith would be most likely to get what she wants if she (a) takes a high-paying job; (b) takes a job that pays moderately well; (c) takes a low-paying job; (d) none of the above; (e) any of the above.
5. Pat says, "All I care about is finding a job that will give me a good pension when I retire." Do you think Pat would be most likely to get what he wants if he (a) becomes a professional auto racer; (b) divorces six wives in succession; (c) is always changing jobs; (d) none of the above; (e) any of the above.
6. Hope says, "I want a job that will make my family hate my guts." Do you think Hope will be most likely to get what she wants if she (a) becomes a loan shark; (b) becomes a professional test pilot; (c) becomes a model for cigarette advertisements; (d) none of the above; (e) any of the above.

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EXERCISE: Men, women and jobs

Instructions: Write your answers on a slip of paper and do not share them until everyone has had a chance to complete his or her answers. With which of the following statements do you agree?

1. A man ought to have a more important job than his wife.
2. A woman has as much right to a job worthy of her talents as a man has.
3. If I had a son and a daughter I would be more concerned with my son's education than with my daughter's.
4. Men ought to have better jobs because they have families to support.
5. Some women have to support families.
6. A woman must follow her husband wherever his job happens to take him.
7. Since some women in fact do have better jobs than their husbands it is better for the husband to follow wherever her job takes her.
8. Women should not have important jobs outside the home since that wouldn't leave them enough time to take care of their household responsibilities.

Now trade papers with your neighbor. Share with the rest of the class what you think your neighbor's presuppositions are that may have led him or her to answer as he or she did.

MM

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Impact of employment of relation between the sexes

A man and a woman, both 26 years old, are going out on a date. Consider the following possibilities, and then give your opinion as to who should pay — should he pay for her, should she pay for him, or should they each pay for themselves?

a. She is working but he is not.
b. He is working but she is not.
c. She's working to support herself but he is working and supporting himself and his invalid mother. Both earn the same amount of money.
d. He is earning $10,000 a year and she is earning $5,000 a year. Both have only themselves to support.
e. He's an unemployed graduate student and she is working full-time.
f. Both are working and she cooks dinner for him every night.
g. He gets free passes to the Giants game. Who should pay for dinner afterwards?
h. Both are working but she has to take an evening off from work in order to go out with him. (She will lose that evening's pay)
i. Both are working but she doesn't like to spend money.
he's making $10,000 a year, she's unemployed, but he doesn't like to spend money.
j. Both are working, making the same salary, but she insists on bringing her mother along on the date.
She goes out on dates as a professional escort.
it's his birthday.

MM

What is a job?

Sometimes a "job" is referred to by other terms. Circle the term that seems most appropriate for each of the "jobs," and tell why.

1. nurse
   trade profession calling business vocation
2. singer
   profession career occupation trade line role
3. carpenter
   calling trade vocation occupation livelihood
4. priest
   trade profession career vocation occupation calling
5. salesman
   career profession business trade vocation
6. manufacturer
   trade line business career vocation 53
7. soldier
   profession trade position calling role career
8. politician
   line business vocation profession calling

MM

Commitment to a Job — WHY?

Rearrange the following list of reasons for being committed to a job in the order reflecting what you consider *the most important consideration*. That is, the one at the top of the list should be what you consider *most important*, the second one should be the next in importance, and so on.

supporting one's dependents ____________________
doing good in the world ____________________
gaining respect and prestige ____________________
doing what one can do best ____________________
having an easy life ____________________
following one's conscience ____________________
following family tradition ____________________
self-fulfillment ____________________
other (specify) ____________________

In your own words, support your first choice. 54

____

MM

EXPLORING SOCIAL EXPERIENCE: STRATIFICATION

EXERCISE: Criteria for defining stratification

Stratification can be defined as the ranking of people in a society into higher and lower status positions. Individuals in the higher positions are treated by others with greater respect and have greater prestige than people in the lower positions.

What are some of the criteria people use in making their rankings? These are some, although they differ greatly from country to country, and even within the same country, different people have very different criteria:

wealth
power (political, military, economic)
authority
ownership of property
amount of income
life style
occupation
degree of education
amount of public service
ancestry, kinship connections
membership in prestigious associations
religion
race or ethnic group

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Consider the following questions:

1. Is it possible for someone to be ranked very high on one criterion (say ancestry) but very low on another (such as wealth)?
2. Is it possible that people who are high on any one of these criteria are probably high on most of the others?
3. Is it possible to rank these criteria in order of importance (that is, considering the criteria which people most often employ to be those that are most important)?
4. Do you believe that the persons who are most respected are therefore the most respectable?
5. Do you believe that the persons who are most respectable are therefore the most respected?

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DISCUSSION PLAN: Class

When only criteria relating to economic matters (such as income, occupation, wealth, ownership of property) are used, the resulting ranking or stratification is said to be based on *class.*

Of course, there are many exceptions. In a public opinion poll, poor people with an aristocratic background may be ranked higher than people who have only recently become wealthy. And poor clergymen may be ranked higher than wealthy ne'er-do-wells.

1. When we distinguish between classes of things in nature (such as between animals, vegetables and minerals), are these classes *real*?
2. When we distinguish between classes in society, are the distinctions based on real facts? Are they based on real criteria? Are the social classes real?
3. Is it possible that there are really no class differences among people?
4. Is it possible that society doesn't contain classes; we just think it does?
5. Is it possible for people to change, during their lifetimes, from one class to another?

DISCUSSION PLAN: Caste

When a large group of people has sharp boundaries, so that there is little movement into or out of the group, it is usually considered a *caste.* Very often, this sealing of the boundaries of the caste (as with the Untouchables, in India) has been reinforced by law. Caste membership is hereditary: one is born into a caste. It can also be racial.

1. Can there be upper, middle and lower castes, just as there are upper, middle and lower classes?
2. Can a caste contain different classes?
3. Can a class contain different castes?
4. Can caste differences be based on religious differences?
5. Is it possible to be in an upper class but in a lower caste? In a lower class but in an upper caste?

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EXERCISE: Horizontal and vertical mobility

Horizontal mobility means moving about from place to place, from position to position, within the same class. Vertical mobility is movement, upward or downward, from one class to another.

Would you classify the following as horizontal mobility, vertical mobility, both or neither?

	Horizontal	Vertical	Both
1. "This summer I'm going to a scout camp in the mountains."	☐	☐	☐
2. "Mr. Lewis has just learned that the land he owns, which he thought was worthless, contains oil."	☐	☐	☐
3. "Ten years ago she was in charge of the post office in our town. Today, she lives in the state capital, because she's governor."	☐	☐	☐
4. "Ever since his stocks turned out to be worthless, he's been living on Skid Row."	☐	☐	☐
5. "My brother's been promoted from corporal to sergeant in the Army. I always knew he'd make it."	☐	☐	☐

Leading Idea 13: Going steady

In feudal societies many marriages were arranged by parents. Later with the breakup of the strong social organization of the feudal system and the rise of individualism, there was a greater tendency for individuals to develop romantic personal relationships. The greater the fragmentization and amorphousness of modern society, the more desperate the individuals become for close bonds with others, which in earlier times might have come about quite naturally through shared family or community experiences. The whole set of courtship rituals observed in young people today, e.g., dating, "going steady," etc. are attempts to facilitate the development of intimacy between independent contemporary individuals.

Ask your students what the criteria are for friendship. What is or is not a case of "going steady?" You will probably find your students eager to talk about these matters so long as it is clear that the interest is philosophical and sociological.

DISCUSSION PLAN: Going together

1. Is is true that some people are too young to go together and others are too old?
2. How many times do you think people go out together before *they* believe they're "going together" or "going steady"?
3. How many times do you think people go out together before *other* people believe they're "going together"?
4. When people are going together, are there things they say to one another that they wouldn't say to anyone else in the world?
5. When people are going together, are there things they *don't* say to one another that they *do* say to other people?
6. If two people are going together, does that mean they're in love?
7. Are there many people who are in love but who're afraid, for one reason or another, to go together?
8. Is is true that some people who go together would rather just talk to one another on the telephone?
9. How have television and the movies influenced or shaped your ideas as to how people generally behave when they are going steady?
10. Sometimes people who are going together say that they are "sharing experiences". What does that mean?
11. Can people who aren't going together steadily share experiences?
12. Does sharing experiences with others result in (a) less experience for you; (b) more experience for you; (c) no different than if you were alone?

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Leading Idea 14: Jealousy

Mark is jealous of Greg at the end of Episode Four, in Chapter One. Ask your students what they think jealousy is. Use the lesson plan to get the discussion started. Your aim to have the students reflect on the nature of jealousy and consider what times it might be justified and at what times it might not be justified. What does a person's jealousy reveal about himself or herself? Is there a close connection between jealousy and an individual's self-image?

The aim of the discussion is not to discourage students from having feelings. Rather your objective is to help them understand both their feelings and the reasons they give to justify those feelings. As children come to know the reasons for their feelings, it becomes possible to substitute more rational feelings for less rational ones. Thus, a student might be jealous of his friend's receiving a higher grade on a test at one point in his life, but as he begins to be aware of why he goes to school, what strengths and weaknesses he has and the role of grades in education he may, at a later date, no longer feel such jealousy.

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DISCUSSION PLAN: Jealousy

1. What is the difference between jealousy and hatred?
2. What is the difference between jealousy and envy?
3. Sylvia says, "I *envy* Toni because she has such a nice boyfriend. I'm *jealous* of Melissa because she has *my* boyfriend." Comment.
4. Melissa says, "I don't envy Sylvia for what she has. I *hate* her for who she *is*." Discuss.
5. Hank says, "I have a grudge against Beano and Weafie because they once made fun of me in front of Melissa. But I don't *hate* them." Discuss.
6. Beano says, "Everyone's *envious* of me because I'm Melissa's boyfriend. But I'm *jealous* of Hank because he was once Melissa's boyfriend." Discuss.
7. Weafie says, "I wonder if Beano would share Melissa with me. I like him too much to be jealous of him." Discuss.
8. Melissa says, "Weafie's so silly. He thinks more than two people can be friends. They would only get jealous of one another."
9. Bruce says, "I don't envy Beano. I just would like to have what he has."
10. Toni says, "People think it's so nice always being successful, like me. But I don't enjoy success. I think life is real only if you suffer failure. I sure envy Sylvia — look how much she's had to suffer!"

EXPLORING SOCIAL EXPERIENCE: SMALL GROUPS

EXERCISE: Friends of friends

In the following instances, you are to consider whether the statement represents a valid generalization, based on your social experience. Put a check under the column which you think most appropriate.

Along with each alleged generalization are requests for reasons. These requests provide an opportunity for extended dialogue.

	Never happens	Sometimes happens	Usually happens	Always happens
1. Two boys are friendly. One doesn't like a third boy. Now the other of the friends is beginning to dislike the third boy.	☐	☐	☐	☐
1a. If you think the above generally happens, can you say why?				
1b. If you can think of a time when this hasn't happened, can you say why?				
2. Two boys are friendly. One of them likes a girl. Now the other of the friends is beginning to like the girl.	☐	☐	☐	☐
2a. If you think the above generally happens, can you say why?				
2b. If you can think of a time when this hasn't happened, can you say why?				
3. Two girls are friendly. One doesn't like a third girl. Now the other of the friends is beginning to dislike the third girl.	☐	☐	☐	☐
3a. If you think the above generally happens, can you say why?				
3b. If you can think of a time when this hasn't happened, can you say why?				
4. Two girls are friendly. One of them likes a boy. Now the other of the friends is beginning to like the boy.	☐	☐	☐	☐
4a. If you think the above generally happens, can you say why?				
4b. If you can think of a time when this hasn't happened, can you say why?				
5. Two people are unfriendly. One likes a third person. Now the other is beginning to dislike the third person.	☐	☐	☐	☐
5a. If you think the above generally happens, can you say why?				
5b. If you can think of a time when this hasn't happened, can you say why?				

Leading Idea 15: Eccentric behavior

Most social groups exert pressure on their members to conform in thought and behavior to the standards and traditions of the group. Yet, in an open society, some social traditions involve the cultivation of individuality, so that some individuals prefer to become non-conformists and to stress their differences from others, rather than their similarities. It is a measure of the maturity of the group if it does not simply tolerate but actually supports and encourages such non-conformity so long as it remains nondestructive.

Classrooms are often situations in which there is great sensitivity to individual differences and where a relatively harmless eccentricity can promptly be labeled "weird." One of the objectives of a community of inquiry is to determine the extent to which the group can encourage the creativity of its members, even when the expressions of individuality may threaten to bring about the dissolution of the group itself. On the other hand, those who rebel against custom and tradition may equally profit from understanding that the insistence of the group upon its customs and traditions may merely be a self-protective device which has a legitimacy of its own.

EXERCISE: Eccentricity

In the following, pick out the word that does *not* belong with the others.

1. unconventional abnormal eccentric sensible
2. pathological weird sick mortal
3. unusual ordinary supernatural bizarre
4. uncanny strange predictable eerie
5. individualistic conformist conventional traditional
6. deviant ordinary like-minded regular
7. established practiced customary irregular
8. singular undistinguished distinctive pronounced
9. peculiar eccentric odd usual
10. uniform irregular unnatural unpredictable
11. consistent coordinated coherent complementary
12. whimsical reliable capricious undependable
13. spontaneous artificial artful cautious
14. normal extraordinary marvelous wonderful
15. routine typical regular unique

CORRELATION CHART
CHAPTER ONE

LEADING IDEA	**State and Local Government.** Steven Jantzen, et. al. Scholastic Book Services. NY. 1977.	**Civics.** Grant T. Ball and Lee J. Rosch. Follett Publishing Co., Chicago. 1978.	**Governing Your Life: Citizenship and Civics.** Steven Jantzen, et. al. SRA, Chicago, 1980.	**American Civics** (2nd edition) William Hartley & William Vincent Harcourt, Brace, Jovanovich, NY, 1974.
1. Mediating a fight	Chap. 11	Unit 2, lesson 1; unit 7, lesson 12	Chap. 15	Chap. 11, 23
2. Asking for reasons	"You Have The Last Word" Section	Unit 6	Chap. 4, 9, 10	Chap. 14, 10, 18
3. All and only	Chap. II	Unit 1, lesson 4, 5 6, unit 3, unit 4	Chap. 6, 8 12, 13, 14 18, 19	Chap. 2, 4, 12
4. Similarities and differences	Chap. 1, 11	Unit 3, 4; unit 7, lesson 9, 12	Chap. 6, 8 12, 13, 14	Chap. 1, 7
5. Criteria as decisive considerations	Chap. 1, 2	Unit 5	Chap. 12, 13 19, 4	Chap. 18, 12, 16
6. What is it to be free	Chap. 10	Unit 2	Chap. 3	Chap. 2, 20
7. What is a democracy	Chap. 10	Unit 1, 2	Chap. 2, 3	Chap. 2
8. Guiding criteria for selecting criteria	Chap. 1, 2	Unit 1, 2	Chap. 2, 3, 4	Chap. 12, 18
9. Theory and practice	Chap. 10	Unit 1, lesson 12; unit 4, lesson 9; unit 5, lesson 4	Chap. 9, 10, 11, 13, 14	Chap. 3, 5 14, 18
10. Decision making	Chap. 1, 2, 7	Unit 5	Chap. 19, 12, 13	Chap. 18, 21, 14
11. Doing as thinking				Chap. 12
12. Impact of employment on family life	Chap. 10	•Unit 7; lesson 7	Chap. 1, lesson 1; chap. 4, lesson 27, chap. 10, lesson 64	Chap. 11, 18, 17
14. Jealousy	Chap. 10	Unit 7, lesson 2	Chap. 4, lesson 26	
15. Eccentric Behavior	Chap. 10	Unit 7, lesson 4	Chap. 4	Chap. 1
17. Going Steady	Chap. 1			Chap. 11

2

1. Sex discrimination
2. Breakdown of order
3. Exemplary acts
4. Victims
5. Social policies
6. What is society?
7. Integrating and disintegrating social forces
8. Are men and ants social creatures?
9. Anarchy
10. Are human beings basically aggressive?
11. Natural vs. social
12. Underlying assumptions
13. Causes and symptoms
14. Acquiring new family relationships
15. Criteria as tests
16. Do democracies always have constitutions?
17. When is voting appropriate?
18. Naming
19. Is every human activity a search for perfection?
20. Relationship between laws and justice
21. The particular will
22. The will-of-all
23. The general will
24. Is there a right way for everybody to live?
25. Overpopulation
26. Does society brainwash its members?
27. What does a newborn child represent?

Leading Idea 1: Sex discrimination

Jane Starr had been excluded from the basketball game because she was a girl. She contended that she was as good as any boy on the team and that her being excluded was unfair. Jane is raising the issue of merit. If admission to the team is based solely on merit, then Jane must be judged as an individual on the basis of merit. But, in fact, it is apparently the school policy to exclude girls and put in their place boys who may be less capable. If our society is dedicated to the cultivation of excellence and the rewarding of excellence, then by what right can good basketball players be eliminated from the team simply because of an accident of birth?

How would the boys reply to this? They might argue that it is not for the schools to initiate social changes. If social custom and tradition calls for boys and girls to be separated in regard to sports, then the schools should continue the practice without challenging it. The segregation of the sexes in sports means that boys do not have a right to play on the girls' volleyball team, just as it means that girls are excluded from boys' teams.

Encourage your students to discuss their views regarding sex discrimination. Many of the boys in your class might feel as discriminated against as the girls. Once the instances of discrimination are opened up, you should then encourage the students to look for the reasons for the customs, as well as the reasons why the customs should be changed.

EXERCISE: Role identity

Put a check in the column which, in your opinion, is most appropriate:

role or occupation	ALWAYS performed better by MEN	ALWAYS performed better by WOMEN	SOMETIMES performed better by men and sometimes by women	Men's and women's performances are about EGUAL
1. firemen	☐	☐	☐	☐
2. ballet dancers	☐	☐	☐	☐
3. president of the U.S.	☐	☐	☐	☐
4. business executives	☐	☐	☐	☐
5. doctors	☐	☐	☐	☐
6. teachers	☐	☐	☐	☐
7. parents	☐	☐	☐	☐
8. shoplifters	☐	☐	☐	☐
9. harpists	☐	☐	☐	☐
10. school bus drivers	☐	☐	☐	☐

1

DISCUSSION PLAN: Role identity

1. Is it possible that you had to put a check in column I or column II, in some cases, because to your knowledge, only men or only women were eligible for such jobs?
2. Is it possible that both men and women have been eligible for all ten occupations or roles, but in fact some of them have only been filled by one sex?
3. If women (or men) have been excluded from a role (whether by social custom or social policy), how do we know that members of the other sex could not perform equally well in that capacity?

DISCUSSION PLAN: Sex discrimination

What reasons can be given for and against the following practices:

1. Men are often paid more than women are for the same type of work.
2. When women and men have exactly the same job title, it is usually the women who are expected to perform menial functions, like taking the notes, and washing up after the meeting.
3. In many homes, where the mother and father both work, the mother is still the person responsible for the care of the home and the feeding of the family. MM

2

Leading Idea 2: Breakdown of order

In the first episode of Chapter Two a near-riot breaks out during the basketball game. Panic sets in among the spectators and there is a rush for the exits. What caused this breakdown of order?

The inexperience of the referees was partly to blame. The crowd lost confidence in the ability of the referees to judge the game in a fair and expert fashion. So there was no established authority.

One theory of mob psychology is that people are normally hostile and antagonistic to one another, but are restrained by social authorities and rules. According to this theory, when the referees were unable to exert authority, the rules restraining people were no longer recognized, and the members of the crowd were free to act in accordance with their belligerent tendencies.

Ask your students if they can recall situations where authority was removed or lacking and the result was a near-riot. Could they also cite counter-instances in which the lack of anyone to take charge resulted in greater group cohesion and solidarity. For example, after an accident, bystanders sometimes organize themselves efficiently and take appropriate action even though they have no "leader."

Some writers on the subject feel that the sense of panic which people often feel in a riot is the result of their realization that the normal rules no longer apply and that they are in a kind of jungle where human beings are going to behave in very irrational ways.

DISCUSSION PLAN: Alternative forms of order

A revolution has just taken place in Pangravia. The reason given was that "some things were too orderly and others weren't orderly enough." Here are some of the changes made. How well do you think they would work?

1. Cars are no longer restricted to one side of the road; drivers can drive anywhere on the road they like.
2. Joggers and bicyclists are restricted to sidewalks.
3. Movie ticket booths have been eliminated. The doors open and the crowds rush in. Those that can't find seats are ejected. Ushers then sell tickets to those who remain.
4. Schools for children and adult school classes have been combined. Classes are not graded, but are grouped alphabetically.
5. Everyone who can read can vote in national elections; there is no minimum voting age.
6. Paper is heavily taxed but postage is free.
7. Cigarettes and liquor are heavily taxed but buses and trains are free.
8. Each family gets a $500 bonus for its first child, nothing for its second, and is taxed $500 for its third and additional children.
9. During football huddles, both teams must be included.
10. Dogs no longer are restricted, but small children must be kept on leashes.

DISCUSSION PLAN: Alternate ways to maintain order

Your high school is going to have a dance. You are on the planning committee. Which of the following security measures will you vote for? What are your reasons?

1. Hiring private police guards.
2. Asking for volunteers from among the students to "police" the dance.
3. Asking for volunteers from among the teaching staff to "police" the dance.
4. Asking for a student vote on rules to be followed at the dance.
5. Authorizing any member of the student body to ask a person who has broken a rule to leave.

MM

Leading Idea 3: Exemplary acts

The act that precipitated the pushing and shoving at the game was the throwing of a pop can which struck Tony on the forehead. When a group is in a highly tense and critical situation, the introduction of a new type of behavior evokes imitative actions from people who are milling about and looking for something to do. Suppose there is a great deal of mutual hostility, but someone is willing to compromise and offers to shake hands. This gesture can have the effect of defusing the tensions. Other people identify with the act, and begin to feel or act in a similar fashion. But in Chapter Two of *Mark*, the decisive act was *not* one of good will. Someone threw a coke can at Tony and instantly the stands erupted in waves of pushing and shoving.

Ask your students to what extent the throwing of the pop can introduced a new level of violence. To what extent was the person who threw the can responsible, not just for the harm done to Tony, but for the subsequent violence, because of the model he set? Would it be correct to say that everything a person does invites other people to do likewise?

EXPLORING SOCIAL EXPERIENCE: Small Groups

EXERCISE: Leadership

Indicate whether or not you agree with the following statements, and give your reasons for agreeing or not agreeing.

1. The groups of which you are a member tend to use the following criteria for selecting leaders: intelligence, friendliness, energy, self-confidence, dress and size.
2. Groups tend to choose, as leaders, individuals whose views and attitudes are similar to those of the majority in the group.
3. Leaders of small groups try to get the groups to do what they themselves can do best.
4. Leaders of small groups tend to avoid the promotion of group activities in which they themselves do not do well.
5. The leaders of small groups who help the individual members achieve their private goals, while helping the groups achieve their collective goals, will be considered the most successful leaders.
6. Strongly directive, authoritarian leaders are less effective than democratic leaders.
7. Leaders who stress group harmony are seldom the leaders who have ideas and show initiative.
8. Leaders who try to control the group tend to lose popularity.

DISCUSSION PLAN: Exemplary acts

1. Suppose someone in your class is well known for cheating on tests and getting away with it. Do you think that, because of what that person does, other people feel that they too can cheat on tests?
2. Suppose a family is moving into your neighborhood, and some of your neighbors are grumbling about it. But you've met the new people and like them. Do you think that you could publicly receive them hospitably, and in that way set an example for your neighbors? Or would you rather not?
3. Suppose that a young rock star is known to use drugs. Do you think that influences other young people to use drugs?
4. A girl who was swimming suddenly began to call for help. At first no one paid too much attention. Then they heard her, but no one did anything. At last a friend of yours rushed in to save her, and then a lot of other people followed suit. Does that mean that your friend performed an exemplary act?
5. One of your classmates sometimes takes her father's car and drives around in it, even though she doesn't have a license. Is her doing so just as if she were to say to her classmates, "Look, see what I'm doing! If I can do it, so can you. By my taking the initiative, I permit all of you to do likewise!"?

6. Is it possible that, no matter what it is we do, there's always someone watching us and ready to imitate us — someone who figures that if we can do it, he or she can do it too?
7. Are parents responsible for the models of behavior which they set for their children?
8. Suppose you have a brother or sister much younger than you. Do you think you might be a model for them as they grow up? Will you be responsible for them when they do things just because you've done them?
9. In general, if we set examples for other people, are we responsible for their imitating our examples?
10. Are there national heroes or heroines who you feel are models of conduct?
11. If someone is a model of conduct for you, does that mean you ought to act like that person?
12. If heroes are people whose behavior "goes beyond the call of duty," does it follow that all of us should do more than it is our duty to do? Would it follow then that it is always our duty to do more than our duty?

Leading Idea 4: Victims

There are few children who do not know what it is to be a victim. Even those who are brazen and belligerent, may have scars from previous encounters in which they came off badly, so their defiant manner is actually a defensive overreaction.

Some victims, like Tony who was struck on the head by a pop can, have done nothing to provoke an attack. They feel themselves innocent and are often outraged at what happened to them. There are others who are the victims of long-standing hostility, which has been knowingly directed against them. Some individuals or groups seem to elicit being victimized, because they are especially defenseless and vulnerable.

Any discussion of victims should aim at understanding why people become aggressive and why they turn their aggression on particular individuals. For the benefit of the child who is always being bullied, the class might examine some of the instances of bullying and try to draw some general inferences about why bullies behave as they do, why they pick the victims they do, and whether there are any social or institutional policies which encourage them.

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DISCUSSION PLAN: Victims

1. Can there be crimes that have no victims?
2. Can there be victims, and yet no one has committed a crime?
3. Can criminals sometimes be victims?
4. Can victims sometimes be partially responsible for what happens to them?
5. Do you think society should have a fund to help indemnify innocent victims of crimes? (Note: many states do have such funds.)
6. Are there times when innocent victims are so angry that they in turn begin to act aggressively towards other people?
7. Are all victims equally innocent, or are some more innocent than others?
8. Are there times when whole countries are victims?
9. Are there times when entire ethnic groups are victims? (Note: as in the persecution of minorities)
10. Is it possible that large numbers of people are in fact victims, but they don't know that they are because it is a socially accepted institution to take advantage of these people? (Example: the Untouchables in India, although this has begun to change.)

EXERCISE: Victims

Victims are people who are compelled to suffer injury or loss. It is usually understood that a victim is "innocent," meaning that what happened was in no way the result of the victim's intention. Which of the following individuals or groups do you think were victims? Why do you think so? If you think any were not victims, why not?

1. A person bets on a horse and doesn't win.
2. A bank teller disappears with money belonging to the bank's depositors.
3. A resentful worker sabotages the auto parts he works on, with the result that drivers of those cars are injured in accidents.
4. Civilians are injured in the bombing of a city, during a war.
5. The descendents of an atomic bombing are afflicted with genetic defects.
6. A person who is willing and able to work cannot find work.
7. Consumers of scarce natural resources are compelled to pay high prices for them, much in excess of what would be charged at the normal rate of profits.
8. Persons living near a volcano are injured by an eruption.
9. A passenger in a commercial airline is injured in an accident.
10. A person contracts a fatal disease.
11. A doctor, working in an epidemic area, contracts the disease she is fighting.
12. A soldier (a draftee) is killed in combat.
13. A soldier (a volunteer) is killed in combat.
14. A rioter is injured during a riot.
15. A sunbather gets sunpoisoning.

8

Leading Idea 5: Social policies

The historian Hugh Thomas writes in *History of the World* (Harper and Row, 1980), that, in politics, "if the rules are kept, policies can be changed. The rules are, therefore, more important than the policies. . . Constitutions have, indeed, much in common with games, for they prescribe rules knowing that, without rules, the barbarians will always win." This passage suggests that the Constitution establishes the rules by which the society is to operate, and these rules may then be socially implemented, either formally through laws or informally through policies. The exclusion of girls from the basketball team was not the result of obedience to a law, but, Mark points out, to an unwritten and tacitly accepted social policy. Violaters of unwritten social policies may be punished by various forms of condemnation such as ostracism, or by exclusion from certain opportunities available to the others, or by denial of basic rights.

One of the aims of this course is to help students become conscious of social policies. There are many policies which your students are aware of, but have not really thought much about them. Yet, these policies may be so strong as virtually to have the force of law. It would seem to be the function of education, and particularly of social studies, to help students become aware of the unwritten as well as the written rules which they are expected to observe.

EXERCISE: The consequences of acts vs. the consequences of policies

On page 12 (line 29), Mark has alleged that Jane was a victim of a *social policy.* In other words, what happened was not merely an isolated incident, but was the consequence of a rule imposed by society.

On page 19 (line 16), Harry considers the fact that airline pilots are required to pass tough tests, and wonders if there shouldn't be a *social policy* of requiring tests for the filling of all jobs in the society.

In other words, Harry is universalizing: he is asking, *what if everyone were expected to act in this fashion?* And Mark is saying that there already is an unfair social policy in effect with regard to girls; Jane's exclusion from the game is a consequence of that policy.

Thus we can ask about the consequences of a *particular action* (What happened when Jack and Jill went up the hill?) or we can ask about the consequences of a *social policy* which applies to all actions of a certain kind. ("The lending of money at excessive rates of interest is forbidden.")

In the following cases, would you say that what is under consideration are the consequences of a *particular action,* or the consequences of a *policy* that happens to apply to a particular action:

	Inquires as to consequences of		
	an individual act	a policy	?
1. "I'm sitting here behind the steering wheel. I wonder what would happen if I turned the key."			
2. "Instead of a 5% sales tax, we could have a 10% sales tax. It would just mean that less goods and comodities would be sold, that's all."			
3. "I'll give you a dollar today, and you pay me back $1.50 next week. So what's wrong with 50% interest?"			
4. "If landlords weren't required to put locks on the doors of their tenants' apartments, what do you think would happen?"			
5. "Ever since they put up that sign saying 'No Smoking in the Halls', people have been lighting up in the classrooms."			
6. "When she decided to break up with her boyfriend, it never occurred to her to consider what his family and her family would say."			
7. "Making a nuclear bomb is really very simple. All you've got to do......"			

10

EXERCISE: The rationality of government policies

Governments, like individual persons, embark on projects for which they may or may not have good reasons, and these projects may turn out to be successful or unsuccessful. Thus we can classify a social project as "rational" or "irrational", depending on the overall quality of the reasons behind it, and we can classify the project as having been "successful" or "unsuccessful."

In the following exercise, you are asked to consider two projects which were initiated by governments, and which can be evaluated in terms of rationality and success. To help you be a bit more specific about the reasons, you are asked to specify them in terms of the categories listed in the column on the left. And for each category (political, economic, etc.) you are asked to state whether you consider the project *rational* and *successful.* The projects are the Spanish government's financing of the voyages of Columbus, and the American government's sending astronauts to the moon.

Categories of Reasons	**Columbus**	**Astronauts**
1. Economic	☐	☐
2. Military	☐	☐
3. Political	☐	☐
4. Social	☐	☐
5. Scientific	☐	☐

On balance, how would you compare the rationality and success of the two projects?

11

DISCUSSION PLAN: Victims of circumstance and victims of policy

If society forbids certain forms of behavior by means of legal or other penalties, we can speak of a social *policy* to forbid such behavior. There is a social policy against truancy. (Or, society may have policies to promote certain social activities by rewarding them.) On the other hand, a person may suffer a misfortune due to an adverse set of *circumstances* over which he had no control and which did not involve an explicit social policy.

1. A fairly large number of children in a school are discovered to have a lung ailment traceable to asbestos in the ceiling of the school building. Were they victims of circumstance or victims of policy?
2. A waterpipe in the school springs a leak and soaks the lockers belonging to the pupils. Were they victims of circumstance or victims of policy?
3. Smoking is forbidden on the school grounds and three sophomores are found smoking in the boiler room. Are they victims of circumstance or victims of policy?
4. Nobody can be found to play the role of Jim Hawkins in the school's dramatization of *Treasure Island.* Susan, who has had experience in acting, argues that she should be allowed to "try out" for the part dressed as a boy. But she is not permitted to do so. Is she a victim of circumstance or a victim of policy?
5. There is a protest demonstration in the school because of the quality of food served in the cafeteria. Are the students victims of circumstance or victims of policy?
6. Jimmy and Joan are not residents of the coastal town of Seawater. They visit the town and want to go swimming, but they are told that only residents are allowed to go swimming. Are they victims of policy or of circumstance?
7. Joe didn't pass his first year in high school and is repeating the year. He is easily the best soccer player in the school. He has been told he can only play on the freshman team and cannot try out for varsity. Is he a victim of circumstance or policy?

DISCUSSION PLAN: Social policies

1. Is the ratio between news and entertainment on television a matter of law or of policy?
2. To what extent is the rate of interest on mortgages a matter of law and to what extent is it a matter of policy?
3. To what extent are the changes in fashions in clothing a matter of taste and to what extent are such changes the result of policies?
4. To what extent is the deployment of American troops throughout the world a matter of law, and to what extent is it a matter of policy?
5. To what extent has the elimination of smallpox been a matter of law, and to what extent has it been a matter of policy?
6. To what extent is the number of highway accidents in the United States every year a matter of chance, and to what extent is it a matter of policy?
7. To what extent is the number of people who become doctors each year a matter of economic supply and demand, and to what extent is it a matter of policy?
8. Is the singing of the National Anthem at ballgames a matter of law or a matter of policy?
9. Is it a matter of law or of policy to charge children less than adults at some forms of entertainment?
10. To what extent is the selection of courses and textbooks in your school a matter of law and to what extent is it a matter of policy?

12

Leading Idea 6: What is society?

Ms. Williams acknowledges to Judge Bertoia that her social studies class has been discussing the concept of "society." To many people the word "society" has no real reference. There are just aggregations of people, they would say, but there is no such thing as "society" itself. If "society" existed, as an entity apart from people, then individuals could see, hear, and touch it. Since they can't, "society" doesn't exist.

On the other hand, there are people who take the position that "society" is more than a mere aggregation of individuals, such as one might find milling around after a football game. A society has a definite structure of government, laws, institutions, traditions, policies, and so on. People are bound together in definite ways when they live in society, and, in consequence, there is just as much reason to say that there are societies as that there are families. The two things stand or fall together, and if there are no societies, then there are no families either.

It is very important to convey to your students the concept that there are things which are facts even though they are not perceivable as such. You can appeal to the students' recognition that there are families in addition to the fact of the existence of the individual members of those families, and that there are classes in a school in addition to the fact that there are student members in each class. Likewise students should be able to envisage the possibility that tribes, clans, nations, and societies are social facts no less real than their members.

EXERCISE: Societies and other groupings

Pick the word (or words) which seem most appropriate in the following instances. (More than one alternative is possible in some cases.)

1. A mob is (a) a society; (b) a rabble; (c) a crowd; (d) a disorderly group of people.
2. A society is (a) an institution; (b) a club; (c) an association; (d) an entire population.
3. Society is (a) people of culture; (b) the world of fashion; (c) people of wealth or social importance; (d) an association.
4. An institution is (a) a pattern of group behavior; (b) an institute; (c) a social custom or tradition; (d) one of the subsidiary structures of which a society is composed.
5. A class is (a) a grouping of persons having the same social status; (b) a group of pupils who are being taught together; (c) a rank which people occupy in a vertical set of social levels; (d) a group of persons in the same economic situation.
6. A community is (a) a locality where people reside; (b) a group of people having common interests; (c) a group of people who know each other personally and share the same experiences; (d) a group of people who communicate with one another.
7. An association is (a) a group of allies; (b) a group of people who have similar aims or purposes; (c) an organization of people with the same objectives; (d) a bond among generations.
8. A society may be composed of (a) associations; (b) communities; (c) classes; (d) institutions; (e) all of the above.
9. Classes are very different from (a) associations; (b) communities; (c) institutions; (d) societies.
10. All people are (a) members of society; (b) members of communities; (c) members of associations; (d) members of classes.

14

EXPLORING SOCIAL EXPERIENCE: The Society

EXERCISE: Social change

A *society* is a group (it may be small or large) of people who share a way of life, and remain in a definite location for a considerable length of time. It can be a small tribe or a large industrial nation.

Social change refers to shifts in the fundamental institutions and organizations of society, such as changes in the organization of the family, technology, or ways of making a living.

I. The following generalizations about social change are commonly accepted. What reasons can you give for them? (If you distrust any of these generalizations, can you say why?)

1. Large-scale social changes that people want can be introduced with little disruption; small changes that people don't want are very difficult to introduce.
2. Changes forced on a society by outside powers tend to result in outward compliance but covert resistance.
3. The greatest resistance to social change results when such change threatens the traditional values of a society.
4. Societies are less disrupted when the social changes occur first within existing institutions.
5. Societies are less disrupted when social changes occur slowly, and are accompanied by discussion and persuasion.
6. Social change occurs most readily in technical areas (tools, tactics, production processes), as contrasted areas that are sacred or emotionally charged.
7. Social change tends to occur more often in cities than in rural areas, and in periods of crisis rather than in stable periods.
8. A substantial social change with regard to one part of a society will eventually affect the other parts of that society.
9. The leaders of a major social change generally do not come from the group that has traditionally been in control.

II. Which do you think would meet with more resistance, a small change in a single institution which then causes that institution to be inconsistent with the remaining institutions in that society, or a large-scale change among all the institutions in a society which nevertheless allows them to remain consistent with one another?

EXERCISE: Components of society

Rank the following in order of their importance, in your opinion, as components of society. The highest importance should receive your rating of 14, the next 13, and so on.

Rating
A. the family ( )
B. corporations ( )
C. the banking system ( )
D. unions ( )
E. corporation management ( )
F. organized sport ( )
G. organized crime ( )
H. individuals ( )
I. schools ( )
J. churches ( )
K. TV, radio and the press ( )
L. the army, navy and air force ( )
M. the government ( )
N. the political system ( )

15

Add the ratings given each of the items on the left, to get a composite rating for each item from the class.

Leading Idea 7: Integrating and disintegrating social forces

Toward the end of the first episode of Chapter Two, Ms. Williams says that her social studies course is concentrating on the forces that hold society together and the forces that threaten to disintegrate it. With regard to the forces that hold society together, a number of different explanations have been offered. Some societies, particularly tribal societies which are not yet commercialized or industrialized, seem to be held together by common traditions and institutions. They share a common language, common values, common religious beliefs, in short, a common way of life. On the other hand, in more industrialized societies, social solidarity seems to be constructed much more on the basis of the interdependence of individuals. In such societies people lead more specialized lives, and often they have relatively little in common with one another. However, they are all parts of a functioning social system which needs them as they need it.

The traditional or tribal society is very vulnerable to outside influence, and most of these societies have been unable to withstand the pressure of modern civilization. If traditional societies collapse or are transformed, it is usually not due to internal causes but to external ones.

On the other hand, the more complex, organic societies are much more vulnerable to internal disruptions. Organic in this case means that different parts of the society depend on one another, as the different organs in the body are specialized but depend upon one another. A strike in the spark plug factory can bring the entire auto industry to a halt, which in turn cripples the steel industry, and severely disrupts the national economy.

EXERCISE: Social forces

From the following social conditions or social factors, select those which you think tend to *integrate* society. Place a line under those. Then select those you think tend to *disintegrate* society. Put a circle around those. If there are some that you believe neither integrate nor disintegrate society, leave those alone.

1. Differences in ethnicity of the population.
2. Wide differences in income among the people.
3. Working mothers.
4. Working fathers.
5. Science and technology.
6. Stock market fluctuations.
7. Unemployment.
8. Lowering the voting age.
9. Inflation.
10. A disease epidemic.

16

MM

EXPLORING SOCIAL EXPERIENCE: The Society

EXERCISE: Social disorganization

What is sometimes called *social disorganization* may also be called deviant behavior: behavior that differs from what people in a given society are generally expected or entitled to do. Examples usually cited are crime, alcoholism and suicide. (Certain types of behavior may be considered deviant in one society but not in another.)

The following generalizations about social disorganization are commonly accepted. What *implications* follow from these generalizations? (In other words, if they are true, what are the likely consequences? If these are true, what policies should society adopt?)

1. People who engage in deviant behavior often come from broken homes.
2. Deviant individuals become more deviant when they form close ties to deviant groups.
3. Some criminal behavior is learned from deviant groups.
4. Deviant behavior is more frequent among men than among women.
5. Deviant behavior is more frequent among younger people.
6. Deviant behavior among lower-class groups is more likely to be condemned, detected and punished than is deviant behavior among upper-class groups.
7. In terms of personality or intelligence or physique, there does not seem to be a "criminal type."
8. The greater the integration of a human group, the less the amount of suicide or attempted suicide within that group.
9. Suicide is more likely among men, among the older, among whites, among city-dwellers, among the single, divorced and widowed, and among the very high and very low in occupational status.

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EXPLORING SOCIAL EXPERIENCE: The Society

EXERCISE: Social conflict

Social conflict occurs when large groups within a society pursue goals that seem to be incompatible with one another, with the result that one side's gain is the other side's loss. This can involve labor-management conflict, or ethnic conflicts, or regional conflicts, as well as international conflicts of a political, economic or religious nature.

The following generalizations about social conflict are commonly accepted. What reasons can you give for them? (If you distrust any of these generalizations, can you say why?)

1. The more rigid the positions of the antagonists, the sharper the conflict.
2. If the rules by which the conflict is supposed to be resolved are uncertain or unstable, the conflict becomes more intense.
3. Part of the problem of resolving a conflict is that the antagonists have to "save face." 18
4. When the survival of the society is at stake due to an external threat, internal conflicts are subordinated.
5. In the case of poorly integrated societies, crises disrupt the integration still further.
6. When a conflict begins to emerge in a group, each side begins to think of itself as "we" and of the others as "they."

Leading Idea 8: Are men and ants social creatures?

It is sometimes said that men are social creatures and so are such insects as wasps, bees, and ants. If this is so, the question is whether insect societies are significantly similar to human societies.

One answer isthat insect societies are natural, as evidenced by the fact that insects are impelled by instincts to work and live together in a cooperative fashion. Man, on the other hand, is instinctively individualistic and antisocial. Human societies are said to be the result of reason rather than of instinct. The claim is therefore made that ifinsect societies can be called "natural" then human societies are "artificial."

There are a number of presuppositions here which your students might want to challenge. Is it true that human beings are basically individualistic and antisocial? Could it not be argued that families and tribes are evidence that man is by nature a social being?

Another set of questions can be posed with regard to the natural versus artificial distinction. Is human reason or intelligence, artificial rather than just as natural as human feelings and impulses? Is there any evidence that human societies have been formed as a result of a rational decision by individuals rather than by simply a slow gradual historical development? Is there any evidence that there was ever a time when men did not live in groups?

EXERCISE: Are human beings naturally sociable?

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> According to folklore, porcupines are very friendly and gregarious creatures. They love to huddle together, especially when the weather is very cold. Unfortunately the moment they get close to one another, they stick each other with their quills, and promptly move apart. But soon the cold, and their own amiable natures, impels them to move together, and the story continues in an endless series of cycles, each as uncomfortable as the preceding one.
>
> **—adapted from Arthur Schopenhauer**

1. Do you think the legend about the porcupine is meant to throw some light upon the social tendencies of human beings?
2. If the porcupines repeatedly huddled together, would you say that meant they had a huddling tendency? If football players are observed to huddle before each play, would that mean they had a huddling tendency? Do you think human beings generally have a huddling tendency? Or an anti-huddling tendency?
3. Would you say that human beings are naturally social creatures who have discovered the difficulties of living together and are therefore forced to live separately, or would you say that human beings are naturally individualistic, but are compelled by necessity to live together?
4. Do you think that social unrest is due to people's instincts being in conflict with one another, or do you think that it is due to the faulty organization of society?
5. Do you have your own explanation for social unrest — or do you think each specific kind of unrest has its own specific explanation?

DISCUSSION PLAN: Are some creatures more social than others?

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1. Wasps, bees and ants are sometimes called "social insects." What is there about their behavior that leads people to call them "social?"
2. Human beings are virtually always found in families. Is the family a *natural* institution? Is the family a *social* institution?
3. Human beings are found throughout the world in different nations. Is the nation a *natural* institution? Is the nation a *social* institution?
4. Much of the business in our economy is carried on through corporations. Is the corporation a natural institution? Or was it invented by human beings?
5. Most wars are fought by armies. Are armies *natural* institutions, or were they invented by human beings?
6. We are told that ants have wars. Are there ant armies? Are they invented by ants, or are they *natural?*

ML/AS

EXERCISE: How are human beings defined?

If we are to define human beings, we should look for a term that applies to all human beings, and to only human beings. In other words, it should refer to each and every human, and it should distinguish human from non-humans.

The following list includes some of the attributes which human beings are alleged to possess exclusively. Which attributes do you think would be appropriate for defining humans? Why?

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	Good	Not Good	?
1 Humans are tool-making creatures.			
2. Humans are language-users.			
3. Humans are symbol-makers.			
4. Humans are beings who have a culture.			
5. Humans are social beings.			
6. Humans are beings who think.			
7. Humans are beings who laugh and cry.			
8. Human beings are creatures who communicate.			

ML/AS

Leading Idea 9: Anarchy

Towards the end of the second episode, Mickey gloomily remarks that where there is no government, there is anarchy. Tony and Jill promptly make fun of Mickey's remark because they think that anarchy merely means lack of government, so that in effect Mickey is saying, "Where there is no government, there is no government," which is a tautological statement.

Much depends on the meaning of the word "anarchy" in this discussion. Technically, the word means "an absence of guiding principles in a social situation." Anarchy, in this sense, *could* lead to a breakdown of orderly, responsible conduct, but it need not. Not all social principles are those which are introduced by governments. It is conceivable that without government, groups of individuals would discover principles of cooperation or collaboration which might enable them to live in a peaceable and constructive fashion. Mickey claims that if government is removed, human beings will inevitably revert to a jungle-like existence. This assumption is what Tony and Jill are not ready to accept.

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DISCUSSION PLAN: Anarchy

1. If street mobs are roaming through the city, fighting the police and the army, is that anarchy?
2. If, in a mountainous and remote district of a country, the mountaineers lead a peaceful existence, but government troops and tax collectors fear to enter the area, is that anarchy?
3. If a civil war occurs in a country, is that anarchy?
4. If a country is invaded, and the defending armies collapse, is the resulting situation one of anarchy?
5. If pirates prey on all the ships at sea, and no one chases the pirates away, is that anarchy?
6. If the teacher goes out of the room, and only the students remain in the classroom, is that anarchy?
7. If the parents go away for the day, and only the children remain in the house, is that anarchy?
8. If a revolution occurs, and a new government replaces the old government, is that anarchy?
9. Can there be peaceable anarchy as well as violent anarchy?
10. If there is no government, can there by a society?

Leading Idea 10: Are human beings basically aggressive?

According to Jill Mickey believes that "We are all like wild animals in the jungle," and, "All we want to do is fight with one another." This position, which Mickey may hold, is based on the notion that human beings are instinctively aggressive creatures.

In discussing Mickey's view with your class, there are two criticisms that may be profitably directed at his position. The first concerns the concept of instinct and the second the theory of aggressiveness.

Are there instincts? "Instinct" means some behavioral tendency which can only be satisfied if it is expressed in a specific form of behavior. If this is so, then aggressive instincts would presumably reveal themselves in antagonistic, antisocial conduct, sexual instincts in sexual conduct, and acquisitive instincts in greedy, possessive conduct. Is this what actually happens? Isn't it the case that the native energies and impulses of human beings are often rerouted into many different directions? If there *are* aggressive tendencies, they needn't show up as antisocial behavior. One can be aggressive as a policeman, an athlete, a businessman, a writer, or in many other ways that are not considered antisocial. Sexual tendencies may be redirected into fraternal organizations, love of work, love of family, or love of country. Acquisitiveness may be displayed not at other people's expense, but in the acquisition of cultural values, such as acquiring books, works of art, or ideas.

The above arguments might not convince Mickey or anyone who adheres to the view that human beings are basically aggressive. You should be prepared for a continuing discussion on this point.

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DISCUSSION PLAN: Are human beings basically aggressive?

1. Do you think most people walk around "with a chip on their shoulder"?
2. Are some people easier to provoke than others?
3. Would you say that some people are suspicious and belligerent, but most people are ready to be friends with whomever they meet?
4. Even if some people are generally antisocial, or antagonistic to others, does it follow that they are *warlike?*
5. do you believe that most people who *volunteer* to serve in the military forces are people who enjoy, or at least don't mind, fighting?
6. Do you believe that most people who are *drafted* to serve in the military forces are people who enjoy fighting?
7. If a friend of yours is very peaceable, do you usually wonder, "What did people ever do to him to make him that way?"
8. If a friend of yours is very antagonistic to those he meets, do you wonder what people did to him to make him that way?
9. If you had the feeling that most people were "out to get you," would you (a) let them; (b) try to "get them" first; (c) consult a therapist; (d) try to find out if your feeling about them was right or wrong.
10. If a person has a tendency to try to humiliate others, would it be likely that that person (a) is a natural sadist; (b) was once humiliated himself and would now like to humiliate others before they can do it to him; (c) is just a practical joker; (d) needs to be made to suffer more in order to stop him from acting that way.

EXERCISE: Power over other people

We can distinguish three kinds of power which some people exercise over other people:

1. *Force or the threat of force:* (using or threatening to use guns, nightsticks, prisons, fists, or psychological pressures such as bullying, browbeating, humiliating, etc.)
2. *Domination:* influencing another person to act in an explicit way, either through orders or through requests that it might be difficult to refuse.
3. *Manipulation:* indirectly rather than directly influencing the behavior of others, such as advertising, suggestions, etc.

How would you classify these cases:

	Force	Domination	Manipulation	?
1. Teacher: "Johnny, please close the door."				
2. Suzy: "Oh, my, it's suddenly gotten so chilly in here! And Johnny, there's such a breeze coming in that window near where you're sitting!"				
3. Fritz: "Tell Johnny that if I find him hanging around Suzy, I'll break his neck."				
4. Teacher: "All right, take your seats."				
5. Advertisement: "Drink Pepsi!"				
6. Advertisement: "How could a girl say no to a man who uses *Brute* mouthwash?"				
7. Advertisement: "Fasten your seat belts or go headfirst through the windshield."				
8. Patrick Henry: "Give me liberty or give me death!"				
9. Fritz: "Suzy, you write so beautifully and intelligently! I don't think I can wait until the exam is over to read what you're writing!"				
10. Johnny: "Hey, Fritz, why don't you buzz off?"				

Leading Idea 11: Natural vs. social

Lisa, Suki, and Fran are discussing the difference between natural and social facts. By *natural*, the group means physical, unintentional, and by *social*, they mean deliberate, intentional, reasoned, purposive action. Suki suggests that the difference is due to the way in which the behavior in question is explained. An example is the use of umbrellas. If people put up umbrellas as a habitual reaction to the onset of rain, Suki says, it is a natural fact. Habits are unreflective. They are not reasons. On the other hand, if the same thing is done in a thoughtful or calculating way or if it is done for social reasons (to impress someone or to be fashionable), then it is a "social" fact.

Suki's distinction is very problematic. One way of approaching it might be to see it as an application of the causes versus reasons distinctions which your students might remember from *Harry Stottlemeier's Discovery*. The cause is what produces or explains an effect. One says that the hailstones caused the window to break. In this sense the cause produces the effect. But a reason is a justification for the occurrence of something. A child may be asked what reason he had for not coming home after school. The child is believed to have the ability to offer reasons in defense of what was done.

Obviously the reasons-causes distinction applies imperfectly to the two illustrations offered by Suki and Fran, i.e., the umbrella raising and the skateboard incident. It could be argued that both of the umbrella illustrations were instances of rehearsed behavior, and that both of the skateboard incidents were unplanned accidents which could be explained in terms of causes but not reasons. However, what Fran and Suki seem to be saying is that they object to all explanations being made in purely physical terms. Human behavior cannot be explained in purely physical terms.

Even with this clarification, the distinction between natural and social will remain a troublesome one. It may help to appeal to your students' use of ordinary language. They are very sensitive to various forms of social coercion, social control, and social pressure. They are beginning to see the interplay of social forces in their own lives and in the lives of the members of their families. They are beginning to recognize that there are not just physical facts to take into account, but social and psychological facts as well. Such recognition is healthy in that it keeps them from an overly reductive view of human behavior.

EXERCISE: Social and non-social action

A. A *social action* is one which is affected by the *meaning* of someone else's behavior. You look outside and see people in their raincoats or beginning to put up their umbrellas. "That means it's raining," you say to yourself, and you go back to get your own raincoat. Your action is a social action because it is *a response to the meaning which you inferred from other people's behavior.*

*B.*A *non-social action* is one in which we react to inanimate objects or things. You go out and see that it's raining, whereupon you return and get your raincoat. You are merely reacting to the rain, and not to the meaning of other people's behavior, so your action is *non-social.*

C. A reflex action is *non-social,* even though many people may engage in it simultaneously. If there is a flash and an explosion, many people will simultaneously blink and put their hands to their ears, but they are not reacting to one another. If you see another person yawn and you *can't help* yawning too, your action is a mere reflex, and is non-social.

D. If you orient your own behavior upon the meaning of other people's behavior, your action is *social,* even if it imitates other people's behavior. If, during an Easter promenade, a woman puts up her parasol because other fashionable women are doing the same thing, and it appears to her to be the fashionable thing to do, her action is social.

	Non-social action	Social action	?
1. You swallow your bubblegum.			
2. Two acrobats are balanced on either end of a pole. One falls, and then the other does likewise.			
3. Two men are walking towards each other on a narrow sidewalk. They each give way to let the other by.			
4. You send Christmas cards to people because it seems to be the custom.			
5. Whenever you see a tragedy occur to people, you cry.			
6. Whenever you see anyone cry, you can't help crying yourself.			
7. At the starter's gun, the milers begin to run.			

DISCUSSION PLAN: Natural vs social facts

1. If two parts of hydrogen combine with one part of oxygen to produce water, is that a natural or a social fact?
2. If you discover that a pound of feathers weighs the same thing as a pound of lead, is that a natural or a social fact?
3. If you obey a policeman's signal to cross the street, is that a natural or a social fact?
4. If a falling stone "obeys the law of gravity," is that a natural or a social fact?
5. If a strong light is flashed in your eyes and you blink, is that a natural or a social fact?
6. If you and your friend have a shared secret, and you wink at your friend, is that a natural or a social fact?
7. If you and your best friend are on a seesaw, and you are left high in the air, is that a natural or a social fact?
8. If you greet someone you dislike very much, is that a natural or a social fact?
9. Is death a natural or a social fact? What about life?
10. Is a funeral a natural or a social fact? What about a wedding?
11. Is war a natural or a social fact?
12. Is an economic depression a natural or a social fact?
13. Do all natural facts have causes? Do they have reasons? Both?
14. Do all social facts have causes? Do they have reasons? Both?
15. In a sense, aren't all social facts also natural facts? Explain.

EXERCISE: What is natural? What is social?

A. Check the appropriate box for each of the following and tell why you chose the box you did.

	Natural	Social	Both	Undecided	Reasons
1. Tornados	☐	☐	☐	☐	☐
2. Communities	☐	☐	☐	☐	☐
3. Wars	☐	☐	☐	☐	☐
4. Freedom	☐	☐	☐	☐	☐
5. Poverty	☐	☐	☐	☐	☐
6. Love	☐	☐	☐	☐	☐
7. Reproduction of the species	☐	☐	☐	☐	☐
8. Education	☐	☐	☐	☐	☐
9. Laws	☐	☐	☐	☐	☐
10. Rights	☐	☐	☐	☐	☐
11. Inflation	☐	☐	☐	☐	☐
12. Unemployment	☐	☐	☐	☐	☐
13. Discrimination against minorities	☐	☐	☐	☐	☐
14. Gardens	☐	☐	☐	☐	☐

What *criteria* did you use to distinguish things that are natural from things that are social?

MM/AS

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Leading Idea 12: Underlying assumptions

When an individual expresses a position, people often wonder what that person assumes to be true in order to take this position.

If the position a person expresses is the conclusion of a logical argument, then the assumptions he makes must in some fashion must be the premises of that argument. Suppose a person says, "Rats can figure their way out of a maze; therefore people can do likewise." He is apparently assuming that with respect to intelligence, rats and people are similar.

There are, however, many different routes by which one can arrive at a position. The assumptions one makes need not be connected with one's conclusion in a strictly logical fashion. Suppose an individual is introduced to a man who is accompanied by a woman, and he turns to her and says, "Nice to meet you, Mrs. Jones." He has assumed that she must be the wife of Mr. Jones, although he has neither logical or empirical ground for assuming that.

It is very important for a teacher to be able to surmise what assumptions a student might be making in offering a comment in class. The comment will mean one thing given one set of assumptions and something very different given another set of assumptions. Therefore the assumptions constitute the implicit context of the comment. Unless the teacher can somehow guess "where the student is coming from" the comment is in danger of being misunderstood or misinterpreted. Suppose a student says, "It's good to give." Surely the assumption such a person must be making is that the object given would be beneficial to the receiver. It's not particularly good to give people smallpox or handguns. Thus the way one interprets the comment depends on what the person who makes it is assuming.

Perhaps the most basic generalization you can offer your students regarding underlying assumptions is that *questions of manner almost always presuppose questions of fact.* That is, questions beginning with words such as "how," "why," "when," "where," and so on assume that something *did* happen, and one is now being asked how, why, when, or where it happened. This assumption of fact may be mistaken, as in the following questions:

How did Hannibal fly over the Alps?
Why did Abraham Lincoln dye his hair red?
When did people realize that the sun is not a source of energy?
Where is Erewhon?

Having emphasized that questions of manner (e.g., How did it happen? When did it happen?) generally presuppose questions of fact, it may now be asked if questions of fact likewise involve underlying assumptions. The answer here is that they certainly may, although they need not. Thus to ask "Was Alexander the Great in love with his wife?" presupposes he had a wife, and to ask "Did Jimmy steal the chocolate cake?" presupposes that there was indeed a chocolate cake. Many a person has been accused and convicted, with the discovery taking place only later that there had been no crime committed in the first place.

Finally, it should be noted that we often reason elliptically: that is, we fail to state all the reasons which form the premises of our arguments. For example, we may say "He coughs a lot because he smokes a lot." This can be put in the form of a deductive argument with a missing premise: "All people who smoke a lot cough a lot. He smokes a lot. Therefore he coughs a lot." In effect, the missing premise was the underlying assumption on which the original argument was based.

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EXERCISE: Figuring out underlying assumptions

Directions: The following remarks were made in a classroom. It is your job to figure out the underlying assumptions in each case.

1. Dolores has a new dress. It must have cost a lot of money.
2. I think it's a good idea for them to be drilling all those oil wells in the Atlantic Ocean.
3. If Bill studies his math, he's bound to get a high grade.
4. I bet when more potatoes get on the market, the price will go down.
5. Sure, we don't have the money for the movies. Why don't we ask Bill? He's got an after-school job.
6. There was a fire at the Jones last night. I wonder who started it?
7. If someone doesn't help me with my algebra, I'm sure to flunk. So you better come over to my house this afternoon.
8. When Mary came in the room, everyone left.

ML/AS

EXERCISE: Underlying assumptions

What do you think is the most common assumption people make with regard to the following:

1.physically handicapped people
2.elderly people
3.foreigners
4.people whose ancestors were born in the United States during the 19th century.
5.children
6.ambitious women
7.men who are not ambitious
8.physically strong women
9.men who are gentle
10.illiterate people
11.people who have graduated college
12.actors and actresses

In your opinion, are any of these assumptions lacking in evidence that might support them and make them reasonable? Which assumptions do you question, and why?

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Leading Idea 13: Causes and symptoms

At the bottom of page 17, Fran says that the judge, "should study how society dumps on young people and, not just how they try to get back at it." Presumably, Fran is suggesting that young people's behavior is merely symptomatic of underlying social conditions. Therefore, adults should look at these underlying conditions for causal explanations, and not merely at the symptoms.

The distinction between causes and symptoms can be an important one, but it can also be very misleading. A clear instance of the distinction would be a situation such as the burning of soft coal in a furnace. Such a fire emits a good deal of smoke, and the smoke is a symptom of the fire, but not the cause of it. A rash on one's face is a symptom of chicken pox, but not the cause of it. However, there are times when it is considerably more difficult to make the distinction between symptom and cause. For example, does a fever play a merely symptomatic role in an illness, or does it have a causal function as well? If the fever is brought down, does it hasten one's recovery? If so, does fever not have a causal, rather than a merely symptomatic role? It may also be that what is a cause in one context, may be a symptom in another. Two persons may find themselves in conflict and mutual anger is a symptom of that conflict. But the anger may persist and, on another occasion, it may be the cause of a new conflict.

Whenever students in the classroom allege that they are offering causal explanations, it would be well to encourage other students to challenge the explanations to determine if it is possible that what seem to be causes are merely symptoms. Conversely, something may be wrongly dismissed as merely symptomatic. On such an occasion the other students should be alerted to the possibility that what appear to be merely symptoms are in fact underlying causes.

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EXERCISE: Causes and symptoms in urban living

Classify the following as either causes or symptoms (or both) of *problems in urban living.*

	Cause	Symptom	Both	Neither
1. poverty				
2. poor housing				
3. high food prices				
4. infrequent refuse pick-up				
5. low quality schooling				
6. single-parent families				
7. unavailability of day care				
8. unemployment				
9. high crime rate				
10. use of food stamps				
11. redlining				
12. low tax base				
13. movement of industry to suburbia				
14. receipt of ADC or general assistance				
15. drug use				
16. violence				
17. juvenile delinquency				
18. discrimination				
19. inadequate medical care				
20. "white flight"				

A. Answer the following questions, and give a reason for your answer.

B. In each case, ask yourself the additional question, "Could it be both a symptom and a cause?

EXERCISE: Recognizing "Causes" and "Symptoms" in civics

1. Is government regulation in agriculture a cause or a symptom of higher food prices?
2. Are strikes a cause or a symptom of conflict between business and labor?
3. Is juvenile delinquency a cause or a symptom of increasing crime?
4. Is maintaining military preparedness a cause or a symptom of war?
5. Is discrimination a cause or a symptom of poor race relations?
6. Is poverty a cause or a symptom of problems in urban living?
7. Is the cost of living a cause or a symptom of poverty?
8. Is civil disobedience a cause or a symptom of displeasure with the policies of a government?
9. Is increased drug use a cause or a symptom of the drug problem?
10. Is criticism of America abroad a cause or a symptom of isolation in foreign policy?
11. Is an emphasis on energy conservation a cause or a symptom of our current realization that we live in a small world?
12. Is increased industrial production a cause or a symptom of pollution?

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DISCUSSION PLAN: Recognizing "Causes" and "Symptoms," in everyday life

1. Is a "running nose" a cause or a symptom of a common cold? Could it be both?
2. Is divorce a cause or a symptom of an unhappy home? Could it be both?
3. Is drunken driving a cause or a symptom of highway accidents? Could it be both?
4. Is a stomach-ache a "cause or a symptom of an abdominal disorder? Could it be both
5. Is poetry a cause or a symptom of beauty in the world? Could it be both?
6. Is lack of proper education a cause or a symptom of poverty? Could it be both?
7. Is malnutrition a cause or a symptom of poverty? Could it be both?
8. Is a strike a cause or a symptom of dissatisfaction of the labor force? Could it be both?
9. Is singing in the rain a cause or a symptom of being happy? Could it be both?
10. Is taking special care of your hair a cause or a symptom of your pride in your hair? Could it be both?

MM

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Leading Idea 14: Acquiring new family relationships

Your students probably do not find it strange that when they engage in various types of social transactions they acquire new roles and relationships. People who engage in business transactions thereby become buyers, sellers, borrowers, and lenders. People who engage in educational transactions become learners and teachers.

However, there are some social relationships one can acquire without personally having done anything at all. Children find it very puzzling. Due to the actions of a parent, a child can find himself a stepchild. Others find themselves cousins, in-laws, uncles, or aunts, in each case because of something other people have done.

Your students may begin to explore this matter in still greater depth. After all, if a child can acquire new status because of something other people do, isn't it possible that there are things that the children themselves do which cause other people to change their status or relationships? If a boy or girl joins the scouts, then their fathers and mothers become scout parents — without having done anything themselves.

All the descendents of the people who came over on the *Mayflower* feel that they have a special relationship to one another because of their 17th century ancestors. Isn't it possible that what a group of people does today will be something that future generations will feel bound together by because all of them are the descendents of the people now engaged in a particular activity? An individual never knows what special relationships any action of his might entail as far as posterity is concerned, just as those who came over on the *Mayflower* could not have guessed what were to be the consequences of their voyage.

DISCUSSION PLAN: Acquiring new family relationships

1. Can a person have more than one mother?
2. Can a person have more than one father?
3. Can a person have more than one stepmother?
4. Can a person have more than four grandparents?
5. Can a person have less than four grandparents?
6. Can a person acquire new ancestors?
7. Do we all have the same ancestors?
8. If we each trace our ancestors back far enough, do we eventually find that we have the same ancestors?
9. Will you ever be someone's ancestor?
10. If you're a parent, are you an ancestor?
11. If you're a cousin of mine, am I a cousin of yours?
12. If you're a sister of mine, am I a sister of yours?
13. If you're an ancestor of mine, am I a descendant of yours?
14. If you're an in-law of mine, am I an in-law of yours?
15. If you're an uncle of mine, am I a nephew of yours?

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Leading Idea 15: Criteria as tests

Scientists use specific experimental tests to determine whether or not something falls within or outside the scope of a concept. Suppose someone wonders whether or not a given gem is a diamond. The criterion in this case would be hardness. Diamonds are known to be the hardest of all gems. Hardness in turn is indicated by means of the scratch test. If a substance scratches all other substances but is not scratched by any of them, then it is a diamond. (Notice that when the criterion is formulated in terms of test and operations, the operation is indicated in the antecedent part of the hypotheses and the concept in the consequent. "If it nurses its young, then it's a mammal.")

In the first part of the fourth episode the question of criteria as tests comes up. The conversation on the airplane between Harry and his parents. Mr. Stottlemeier remarks that only very skillful pilots can fly large airplanes. Harry quicklyassumes that to be hired as a pilot of a large airplane, one must pass a series of tests. He then draws a political analogy and wonders if political leaders ought not to be picked from those who have successfully passed "a bunch of tough tests." Tests, in this context, are means of selecting qualified individuals. The criteria for selection are that the holders of the position be those who have passed the tests successfully.

A moment later, the notion of criteria as tests comes up in a somewhat different context. Harry mentions majority rule and minority rights, and his father says, "Those are just two ways we *test* to see if a country is a democracy." It should be noted that Mr. Stottlemeier does not say that these are the only two tests to be employed. On the other hand, he does imply that a country could not be a democracy unless it passed at least those two tests.

EXERCISE: Status judgments and criteria

A person's *status* is a reflection of his rank or standing in comparison with the rest of the members of his group or community.

Each *ranking* is based upon a certain criterion or standard (e.g., wealth, power, knowledge, beauty, fame and so on). Obviously we are free to choose any standard we like, and to employ it in arriving at our ranking.

At the same time, each ranking we make reflects our knowledge of the *facts* of the case. We may choose wealth as our criterion, and we may then accord Mr. Smith top status because we believe Mr. Smith is wealthy. But the fact may be that Mr. Smith is poor.

To say therefore that a status judgment is "correct" merely means that it *is* based on relevant facts, whereas to say it is "incorrect" means that it *is not* based on relevant facts.

In the following exercise, you are given a criterion, a fact, and a status judgment. It is up to you to say whether or not the status judgment is "correct."

Criterion	Fact	Status judgment	Is judgment correct?
1. political power	Mr. Jones has little power in politics	"Mr. Jones has high social status, because he's so powerful."	______
2. political power	Mr. Jones has little power in politics.	"Mr. Jones has low social status, because he lacks political power."	______
3. political power	Mr. Jones has a great deal of political power.	"Mr. Jones has low social status, because he lacks political power."	______
4. political power	Mr. Jones has a great deal of political power.	"Mr. Jones has high social status, because he's so powerful."	______
5. "good looks"	Mr. Jones is very handsome.	"Mr. Jones has low social status, because he's so homely."	______
6. intelligence	Mr. Jones is very handsome.	"Mr. Jones has high social status, because he's so intelligent."	______

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EXERCISE: Tests and criteria

In each case, complete the sentence by supplying the necessary test or operation which must be performed if the sentence is to be true.

Example: If this track measures 5280 feet then it's a mile.

1. If this carton ____________________, then it's a quart container.
2. If the bank teller ____________________, then this must be a dollar bill.
3. If the leader in this country ____________________, then he must be a dictator.
4. If he ____________________, then he must be an army officer.
5. If she ____________________,then she must be the Prime Minister of Great Britain.
6. If you ____________________, then you must have completed the crossword puzzle.
7. If you're ____________________, then you must be the bus driver.
8. If you ______________, then spring can't be far off.
9. If you ______________, then you must be American.
10. If you ______________, then you must be Martian.

DISCUSSION PLAN: Tests as criteria

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Florida frozen juice to lose 4% of nutrients

LAKELAND, Fla. (AP) — In December, consumers buying frozen orange juice from Florida will get a product containing a lower fruit content, citrus industry officials said.

A spokesman for the Florida Citrus Commission said Monday the lower orange standard was tested by consumers, who didn't notice a change between the current mixture and that planned for production later this year.

Although the frozen concentrate will have about 4 per cent fewer nutrients than the current product, a six-ounce glass of the juice still will contain 100 per cent of the minimum daily requirement of Vitamin C.

1. In the above instance, did the Citrus Commission make an arbitrary or unjustified change, or did it try to justify its action?
2. What criterion did it employ to assist it in making its decision?
3. Was the criterion relevant?
4. Was the criterion sufficient, or did it need to be supplemented by other considerations?
5. What other criteria might have been employed to supplement the criterion that was used?

Leading Idea 16: Do democracies always have constitutions?

Mrs. Stottlemeier recalls having learned that some democracies don't have constitutions, and some countries with constitutions are not democracies. In saying this she is providing two very helpful counter-instances.

Some countries with constitutions pass none of the tests that have so far been suggested as necessary criteria for democracies; yet they have constitutions. The constitution may, for example, specify that the leader of the country should be a dictator for life or that the edicts of the ruling body cannot be challenged by the courts. In short, a constitution need in no way provide for democratic processes.

Some democracies have written constitutions and some do not. One cannot assume that a country needs to have a written constitution in order to be a democracy. Great Britain, for example, does not have a *written* constitution; yet it is a democracy. (It should be noted, however, that the British contend that their entire legal system is in fact their constitution.)

A case can be made for the importance of the relationship between the constitution and the rule of law as an example of the relationship between theory and practice. There are countries which have constitutions whose provisions bear little operational connection with the laws of the country. In consequence, the constitutions in such countries are very precarious and can easily be suspended by authoritarian rulers. In countries where civil liberties are based upon constitutional provisions and the mechanisms of representative government are spelled out in the constitution, the foundations of democratic government are much more firm. The constitution in such countries would be very difficult to topple. One of the things legal scholars often admire about the American system is the way the Constitution reinforces the legislative and judicial processes while the legislative and judicial processes strengthen the Constitution.

EXERCISE: Do all democracies and only democracies have constitutions?

This is a research assignment. Check in an encyclopedia or other reference works to determine whether the following countries have constitutions:

Belgium
Switzerland
Russia
Argentina
Union of South Africa
Spain
Iceland
Italy
Japan

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Also check to see if these countries are listed as being democracies. Now, do you have any countries that are democracies and have constitutions? Are there any which are democracies and don't have constitutions? Are there any which have constitutions and aren't democracies? Are there any which are neither constitutional nor democratic?

EXERCISE: Democratic constitutions

Some things which the Constitution of the United States stipulates are listed below:

1. Government by consent of the governed,
2. Representative democracy,
3. Government based on a federal system,
4. Government in which powers are limited,
5. Government in which powers are separated,
6. Government with check and balances,
7. Government that can change and grow.

With a partner, go through the list of seven ideals above and identify an alternative to each, *e.g.*, in number 1 a dictatorship is a government where the consent of those governed is neither sought nor required.

If you are unsure of what any of these ideals mean, refer to a civics textbook before proceeding any further.

When you and your partner have identified alternatives to the seven ideals, then compare notes with another pair, looking for similarities and differences. After approximately five minutes, switch and compare notes with a second pair. In another five minutes, repeat the process with a third pair.

Then, as a class, evaluate several of the alternatives presented in light of the "Requirements of Democracy" previously considered in Leading Idea 7 of Chapter One.

1. Educated Citizens,
2. Intellectual freedom,
3. Economic security,
4. Majority rule,
5. Freedom to form political parties,
6. Popular agreement that democracy will work,
7. Commitment to the importance of the individual.

Do the alternatives violate any of the canons of democracy? Be specific.

Go back to the ideals of the Constitution of the United States presented earlier. How consistent are they with these requirements of democracy?

ER

DISCUSSION PLAN: On Constitutions

The members of the school drama club have decided to draft a constitution. Three members, Maggie, Ted, and Willie, are on the constitution committee. Each has written a different version of a constitution for the members' consideration.

Maggie's—

We, the members of the drama club, agree to abide by the following rules:

1. We will elect, by majority vote, a president and other officers to serve for one year terms.
2. Meetings will be held every Wednesday at 2 p.m.
3. All members must attend at least ten meetings throughout the year.
4. At the beginning of each year a play which is to be the term project will be selected by majority vote.

Ted's—

We, the three members who have taken it upon ourselves to present you with a constitution, declare the following to be the rules:

1. Each year a student will be chosen by our faculty advisor to be the club president.
2. Meetings will be held at the time and place decided by the president.
3. Membership is open to anyone with a B+ average. The president, however, can refuse membership to any person deemed unfit.
4. The club president and the faculty advisor shall together choose the play that is to be the yearly project.

Willie's—

The members of the drama club have agreed to write out certain principles that have until now been guiding our practical decisions.

1. At each meeting, whoever has something important to discuss shall preside. We shall have no permanent or official leader.
2. Meetings will be held at 2 p.m. every Wednesday.
3. Membership is open to all.
4. Whoever is present at the second meeting of the school year shall participate, by discussion and by voting, in the selection of the play that is our term project.

Questions:

1. Are these constitutions democratic? If so, why? If not, why not?
2. Which is the most democratic? Why?
3. Which of these most closely represents the will of the people involved? Why?
4. Which of the three can work? (You may choose all, none, or any of them). Why?
5. If you were a club member, for which would you vote? Why?
6. Does voting for a constitution imply that you are agreeing to a contract?
7. How would you define the term 'constitution'? MM

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EXERCISE: Constitutions

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Obtain a copy of the Constitution of the United States. Look through the American Constitution to find the answers to the odd-numbered questions.

1. How is the American government organized?
2. Describe three other ways it could be organized.
    a.
    b.
    c.
3. Who are the principal office holders in the American government?
4. Name three alternative kinds of government leaders.
    a.
    b.
    c.
5. What are the requirements for a person who wants to hold office in the government of the United States?
6. Describe three sets of alternative requirements.
    a.
    b.
    c.
7. What powers do the various office holders have?
8. Name three other powers they could have but don't.
    a.
    b.
    c.

Notice that a constitution does not imply a particular type of government; it just explains the structure of a government.

ER

Leading Idea 17: When is voting appropriate?

It is perfectly natural for a student to assume that if the classroom is a democracy, then all controversial issues are to be decided by taking a vote. And because many of the controversies that come up in a classroom are of a philosophical nature, there would seem to be nothing wrong in asking for a show of hands in order to arrive at a decision.

Harry scoffs at such a procedure, but it isn't clear why. How does he know that the question of whether history repeats itself is a question that could not be subject to a vote? He probably suspects that it is difficult to amass a decisive amount of evidence on one side of the question or the other. There is some evidence that history is cyclical and some that it isn't. There is very little in human experience to suggest that a way will be found to resolve the question any time soon.

However, not all classroom arguments are over philosophical questions. Suppose the issue is whether John or Mary would make a better class president. A heated argument develops and it is obvious that the controversy could go on interminably. Both sides have evidence to back up their contentions. At this point a vote might convince no one. However, a vote would decide who will be class president, regardless of the quality of evidence on both sides.

It is important to help your students understand that it may be futile to try to resolve certain types of questions by voting, without trying to dissuade them from voting altogether. There are times when people like to compare their responses with one another, even though they are aware that these responses are highly subjective and have little bearing on the truth or falsity of an issue. For instance, some one in the class has drawn a square and a circle on the blackboard. He then asks for a show of hands to determine how many associate the circle and how many associate the square with the Republican Party. Everyone recognizes that such a poll has no objective significance, but it may reveal the psychological processes of the members of the class.

EXERCISE: Who can vote?

The right to vote in local, state and national elections is one of the political rights of Americans. Historically, however, there have been some Americans to whom this right was denied and even today many states deny the right to vote to certain people.

For each instance described below, indicate the status of that group with respect to the right to vote.

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	Currently are allowed to vote		Formerly were denied the vote		Appropriateness of denial, either past or present
	Yes	No	Yes	No	
1. those unable to read	☐	☐	☐	☐	☐
2. those in prison convicted of serious crimes	☐	☐	☐	☐	☐
3. women	☐	☐	☐	☐	☐
4. those who are not citizens	☐	☐	☐	☐	☐
5. men	☐	☐	☐	☐	☐
6. blacks	☐	☐	☐	☐	☐
7. those in mental hospitals	☐	☐	☐	☐	☐

ER

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EXERCISE: When is voting appropriate?

The following issues come up in class:

	Voting is appropriate	Voting is not appropriate	?
1. Someone in the class has admitted to a number of thefts from the school lockers. It happens that this person is also the class treasurer. Some of the members of the class want a vote on removing the treasurer. Would a vote be appropriate in this case?	☐	☐	☐
2. It has been shown that fluoridation of water helps prevent decay in children's teeth. Whether there are adverse side-effects is unclear. The cost of fluoridation also requires a tax increase. Should the question of fluoridating the water in your community be put on the ballot?	☐	☐	☐
3. A feud has been brewing between Trudie's friends and Gussie's friends. Now they're arguing over who's prettier, Trudie or Gussie, and they want to put it to a vote.	☐	☐	☐
4. Ned has been reading a book which claims that our eyes do not deceive us: the sun really revolves around the earth. Ned fully believes this, and has lots of arguments to back him up. But he's the only one in the class who thinks this way. Now the other members of the class want to bring the matter to a vote.	☐	☐	☐
5. Elsa claims that, "in their hearts," everyone knows the truth. Sidney says that if Elsa's right, then all of us already know whether there will be life after death. It follows then, that if a vote is taken, and everyone says what they truly believe, we can really be sure if life after death is the truth.	☐	☐	☐

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EXERCISE: Procedures for deciding how to vote

Your dream cruise has turned into a nightmare. You have been shipwrecked along with ten other passengers and you have taken refuge on a desert island. Someone has suggested that all of you vote for one of several possible rules for allocating food. These possibilities are:

Each person is to receive an equal supply of food.
Each person is to receive as much food as she or he needs.
Each person is to receive food based upon how much work she or he does.

Part I.

Which of these procedural questions will you consider before voting? Rank and number them in order of importance to you.

RANK

a. Which of these would benefit me the most? ________
b. Which of these is fairest? ________
c. Which would most benefit the group? ________
d. Which would be the most humane? ________

Part II.

Look at the procedural question that you ranked as number 1. With which of the following statements is that procedure most consistent?

1. I tend to vote for what benefits me personally.
2. I tend to vote for whatever I believe is right.
3. neither.
4. both.

Part III.

With which of these do you agree?

1. Whatever benefits me personally is also what is most right for me to do.
2. I benefit from doing whatever I believe is right.

MM

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EXERCISE: When is voting appropriate?

For each of the instances described below, indicate whether you think voting is appropriate.

	Voting is appropriate	Voting is not appropriate	?
1. Deciding what kind of new family car to buy	☐	☐	☐
2. Deciding which college to attend	☐	☐	☐
3. Deciding who should be governor	☐	☐	☐
4. Deciding whether to increase car production	☐	☐	☐
5. Deciding where to dispose of toxic wastes	☐	☐	☐
6. Deciding whether to discriminate against a group of people	☐	☐	☐
7. Deciding who should be the teacher of a particular class	☐	☐	☐
8. Deciding whether to increase taxes	☐	☐	☐
9. Deciding what career to pursue	☐	☐	☐
10. Deciding whether to go on strike	☐	☐	☐
11. Deciding whether to declare war	☐	☐	☐
12. Deciding whether to build a new hospital	☐	☐	☐

Now go back and review the twelve situations presented and determine who should make each decision, regardless of whether voting is involved or not.

ER

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EXERCISE: Decisions, decisions, decisions

Which of the following methods would you use in each of the decisions that follow?

A. majority vote • B. examine facts • C. use the encyclopedia
D. ask an authority • E. give a test

1. Should the class sponsor an exchange student from China? ____________________
2. Who should be awarded the prize for best math student? ____________________
3. Who should represent the class in the city-wide spelling bee? ____________________
4. Who is the most popular kid in the class? ____________________
5. Who should be class president? ____________________
6. Who should be class treasurer? ____________________
7. Which toothpaste brightens teeth best — Purlie White, Flash, or Glama? ____________________
8. Which city is nearer the equator — Mexico City or Kingston, Jamaica? ____________________
9. How many times can a piece of carbon paper be reused? ____________________
10. How should the class celebrate the Winter Solstice? ____________________

MM

Leading Idea 18: Naming

There are common names or nouns for any one of a class of people, places, or things and proper names or nouns for particular persons, and places, or things. It is always interesting to speculate whether there are any principles which guide or determine the way names are assigned.

In the case of common names, the naming process often seems to involve a search for words that represent, express, or correspond to the thing named. Members of the cat family often have names that seem to express or resemble felinity in some fashion, such as jaguar, cheetah, etc. However, there are so many exceptions that this can hardly be the general principle by which common names are assigned.

In the case of proper names, the problem is even more complicated. Sometimes knowledge of etymology helps one to understand the naming process. For example, Philadelphia means "city of brotherly love." Why do parents choose the names they do for their newborn infants? Is it because the names express the qualities those infants already have disclosed, or is it that the names somehow symbolize the qualities the parents would like those children to someday have? Some parents assign the names of grandparents or other ancestors. In other cases, there are widespread fashions in naming, e.g., naming a child after a popular movie star. In other cases the parents just like a particular name.

What you are asking your students to do is to speculate on the reasons people and places are named as they are.

EXERCISE: How do things get their name?

The Diary of Adam and Eve

Monday. This new creature with the long hair is a good deal in the way. It is always hanging around and following me about. I don't like this: I am not used to company. I wish it would stay with the other animals... Cloudy to-day, wind in the east; think we shall have rain... **We**? Where did I get that word? — I remember now — the new creature uses it.

Tuesday. Been examining the great waterfall. It is the finest thing on the estate, I think. The new creature calls it Niagara Falls — why, I am sure I do not know. Says it **looks** like Niagara Falls. That is not a reason, it is mere waywardness and imbecility. I get no chance to name anything myself. The new creature names everything that come along, before I can get in a protest. And always that same pretext is offered — it was superfluous, then. The world evidently raised me in its respect; and indeed it is a large, good world and will bear repetition. It says it is not an It, it is a She. This is probably doubtful...

Tuesday. She has littered the whole estate with execrable names and offensive signs:

THIS WAY TO THE WHIRLPOOL
THIS WAY TO GOAT ISLAND
CAVE OF THE WINDS THIS WAY

She says this park would make a tidy summer resort if there was any custom for it. Summer resort — another invention of hers — just words, without any meaning. What is a summer resort? But it is best not to ask her, she has such a rage for explaining.

Friday. She has taken to beseeching me to stop going over the Falls. What harm does it do? Says it makes her shudder. I wonder why; I have always done it — always liked the plunge, and coolness. I supposed it was what the Falls were for. They have no other use that I can see, and they must have been made for something. She says they were only made for scenery — like the rhinoceros and the mastodon.

I went over the Falls in a barrel — not satisfactory to her. Went over in a tub — still not satisfactory. Swam the Whirlpool and the Rapids in a fig-leaf suit. It got much damaged. Hence, tedious complaints about my extravagance. I am too much hampered here. What I need is change of scene.

Saturday. I escaped last Tuesday night, and traveled two days, and built me another shelter in a secluded place, and obliterated my tracks as well as I could, but she hunted me out by means of a beast which she has tamed and calls a wolf, and came making that pitiful noise again, and shedding that water out of the places she looks with. I was obliged to return with her, but will presently emigrate again when occasion offers. She engages herself in many foolish things; among others, to study out why the animals called lions and tigers live on grass and flowers, when, as she says, the sort of teeth they wear would indicate that they were intended to eat each other. This is foolish, because to do that would be to kill each other, and that would introduce what, as I understand it, is called "death"; and death, as I have been told, has not yet entered the Park. Which is a pity, on some accounts.

Sunday. Pulled through.

Monday. I believe I see what the week is for: it is to give time to rest up from the weariness of Sunday. It seems a good idea.... She has been climbing that tree again. Clodded her out of it. She said nobody was looking. Seems to consider that a sufficient justification for chancing any dangerous thing. Told her that. The word justification moved her admiration — and envy, too, I thought. It is a good word.

Tuesday. She told me she was made out of a rib taken from my body. This is at least doubtful, if nor more than that. I have not missed any rib.... She is in much trouble about the buzzard; says grass does not agree with it; is afraid she can't raise it; thinks it was intended to live on decayed flesh. The buzzard must get along the best it can with what is provided. We cannot overturn the whole scheme to accommodate the buzzard.

Saturday. She fell in the pond yesterday when she was looking at herself in it, which she is always doing. She nearly strangled, and said it was most uncomfortable. This made her sorry for the creatures which live in there, which she calls fish, for she continues to fasten names on to things that don't need them and don't come when they are called by them, which is a matter of no consequence to her, she is such a numbskull, anyway; so she got a lot of them out and brought them in last night and put them in my bed to keep warm, but I have noticed them now and then all day and I don't see that they are any happier there than they were before, only quieter. When night comes I shall throw them outdoors. I will not sleep with them again, for I find them clammy and unpleasant to lie among when a person hasn't anything on.

Sunday. Pulled through.

Mark Twain

EXERCISE: How do things get their names?

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1. Does Eve's contention that she named the falls "Niagara Falls" because they "look like Niagara Falls" make sense?
2. When Eve says, in another part of the same article, that she named certain animals "tigers" because "they look like tigers," does that make sense?
3. Do you have friends whose names you don't like?
4. Are there people you don't like whose names you like?
5. Is there any basis (or criterion) you can think of for liking or disliking names?
6. Are there things that don't exist and yet have names
7. Are there things that do exist and don't have names?
8. Eve claims that she is not an "It" but a "She," yet Adam doubts her. Could Adam possibly be right?
9. Adam thinks things have uses — for example, the Falls were made to "go over". If everything did have a use, would that be the key to its name?
10. Do you think it is important to decide what name to give things you acquire, like a new dog, a new bike, a new baby sister. Is it important to name new towns, new newspapers, new countries?

Leading Idea 19: Is every human activity a search for perfection?

According to Andy, "medicine is the search for health; science for truth; art for beauty — anything you name is something imperfect trying to achieve perfection." Whenever human activities are not merely random but organized into crafts, skills, techniques, arts, and sciences, they involve a self-corrective methodology. One could say that such endeavors aim at excellence. Insofar as a person is a pianist, he aims to be an excellent pianist. He may never achieve that goal, but it is something he aspires to. The same is true of a medical doctor, figure skater, plumber, carpenter, or shoemaker. The degree to which a person approximates excellence in his occupation is the standard for calling that person "good," in his field. There are good electricians, as opposed to merely mediocre ones. Could it not also be said that there are also good pickpockets, good poisoners, and good swindlers, insofar as such individuals approximate excellence in their activities? Nonetheless, to call a really proficient bank robber "good" would be confusing from a moral point of view. One way to resolve this dilemma is to determine if different skills conflict with or complement one another. One person's excellence as a pianist does not interfere with another's ability as a carpenter. However, the proficiency of a third person as a bank robber is a threat to both the others, because it may lead to the loss of both their savings. Consequently, those abilities which are incompatible with the practice of most constructive activities, are those which a thoughtful community deems bad.

EXERCISE: Ideal goals

We are all familiar with the process-product distinction: there are processes (such as shipbuilding) which each have their own distinctive product (that of shipbuilding is a boat.)

But some processes aim at turning out ideal products, and some don't. Thus shipbuilding is a process whose aim is to produce a boat — but does it aim to produce the *perfect* boat? On the other hand, law aims at justice, and many people would say that justice is an ideal, a perfect social condition.

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In the following exercise, match the columns on the left with the columns on the right. Also, put an asterisk next to those goals which you think are ideal (or perfect) goals, and explain why you did or did not put in the asterisk.

ACTIVITIES	GOALS
1. medicine	a. sanitation
2. pitching (in baseball)	b. beauty
3. eating	c. concert performance
4. carpentry	d. truth
5. art	e. health
6. loving	f. eliminating hunger
7. assembly line work	g. being happy
8. science	h. houses
9. piano practice	i. no-hit game
10. garbage collection	j. productivity

Leading Idea 20: Relationship between laws and justice

Harry says that all places where there is justice there are good laws. The converse, however, does not follow. It does not follow that in all places where there are good laws there is justice. When Andy asks Harry for an explanation, Harry's reply is that justice represents social perfection. If there were such perfection, there would be good laws. In democracies, where things are done by majority vote, decisions are often premature or based on inadequate or faulty evidence with the result that the laws and policies are inadequate.

Harry is challenging Andy's utopianism. Andy really believes in the perfectibility of human institutions and in the possibility of bringing about an ideal society. Harry is arguing that once people commit themselves to democracy, they have agreed to accept the imperfection of their institutions.

For class discussion you could raise several questions in regard to this subject. Is there political progress? Such progress would be measurable once the goal of social justice is clearly and precisely defined. One then attempts to measure progress in reference to the approximation of that goal. Is human society perfectible? Improvement could go on endlessly without achieving perfection. Finally, there is the question of whether the most efficient ways of improving society are through gradual reform or through more dramatic, revolutionary actions.

DISCUSSION PLAN: Laws

1. Is it possible for there to be such a thing as a "perfect law"?
2. If there are no laws against a certain form of behavior, does this mean that such behavior is (a) permissable; (b) desirable; (c) unimportant; (d) none of the foregoing?
3. Would you say that laws are (a) rules; (b) policies; (c) regulations; (d) statutes; (e) none of the foregoing; (f) some of the foregoing; (g) all of the foregoing?
4. Does the Constitution contain laws?
5. Does the Constitution contain no laws, but establish procedures by which laws are to be made?
6. If laws are not in keeping with the Constitution, does that mean they are unjust?
7. If laws are in keeping with the Constitution, does that mean they are just?
8. Can the Constitution possibly be unjust?
9. Can the Constitution be amended?
10. If the Constitution is amended, does that imply that it was unjust or imperfect *before* it was amended?
11. Do good citizens obey the laws because they fear punishment, or because they love the laws, or both?
12. Do citizens disobey the laws because they don't fear punishment, or because they hate the laws, or both?
13. Is it a good analogy to say that the laws of a country are like the rules of a game? If no why not? If yes, why?
14. Can laws place restrictions on people and still be good?

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EXERCISE: Equal justice under law

In the United States, equal justice under the law involves the following

1. The right to have a lawyer,
2. The right to be released on bail,
3. A person must be indicted (accused) by a grand jury,
4. The right to a jury trial,
5. A person is innocent until proven guilty,
6. The right to appeal.

Equal justice for all under the laws is an ideal of which a court system may fall short. Keeping this ideal in mind, answer the following questions:

1. **The right to have a lawyer**
   - a. Do all citizens have equal access to lawyers?
   - b. What restricts their access?
   - c. What provision is made for those without funds sufficient to hire a lawyer
   - d. Does it make a difference which lawyer defends you? Why?
2. **The right to be released on bail**
   - a. Are all those arrested immediately eligible to be released on bail?
   - b. Who decides how high the bail will be? On what basis?
   - c. Is a poor person as likely to be released on bail as a wealthy person? Why? Why not?
3. **A person must be indicted (accused) by a grand jury**
   - a. Does being indicted by a grand jury confirm guilt in the eyes of average citizens?
   - b. Are some types/groups of people more likely to routinely be indicted than others? Why? Why not?
4. **The right to a jury trial**
   - a. How are juries selected?
   - b. Can citizens avoid serving on juries? How?
   - c. Who cannot avoid serving on juries? Does this make a difference in the conduct and outcome of trials?
5. **A person is innocent until proven guilty**
   - a. What does it mean to be "tried by the press"?
   - b. What does "change of venue" mean? How is it related to maintaining the innocence of the accused?
   - c. Does society's attitude toward someone who has been accused (but not convicted) of a crime reflect this idea of innocence until guilt is proven? Does your answer to this question depend on who it is who has been accused?
6. **The right of appeal**
   - a. Does everyone have equal access to the appeal process?
   - b. What limits a citizen's ability to appeal a guilty verdict?

If courts fall short in some of these areas, does that mean that America does not have equal justice under law?

EXERCISE: Courts enforce laws and apply justice

Below there is a chart outlining the federal court system. Select one specific type of court from the chart and do enough research to answer the following questions:

1. Which types of laws are enforced by this court?
2. To whom is justice applied by this court?
3. Are there any types of individuals who are not likely to receive justice from this court regardless of the law?
4. In the instance related above, what is the relationship between law and justice?

Present your findings to your classmates and note whether they found similar results with their research on other courts.

NOTE: A similar exercise could easily be constructed for the state court system.

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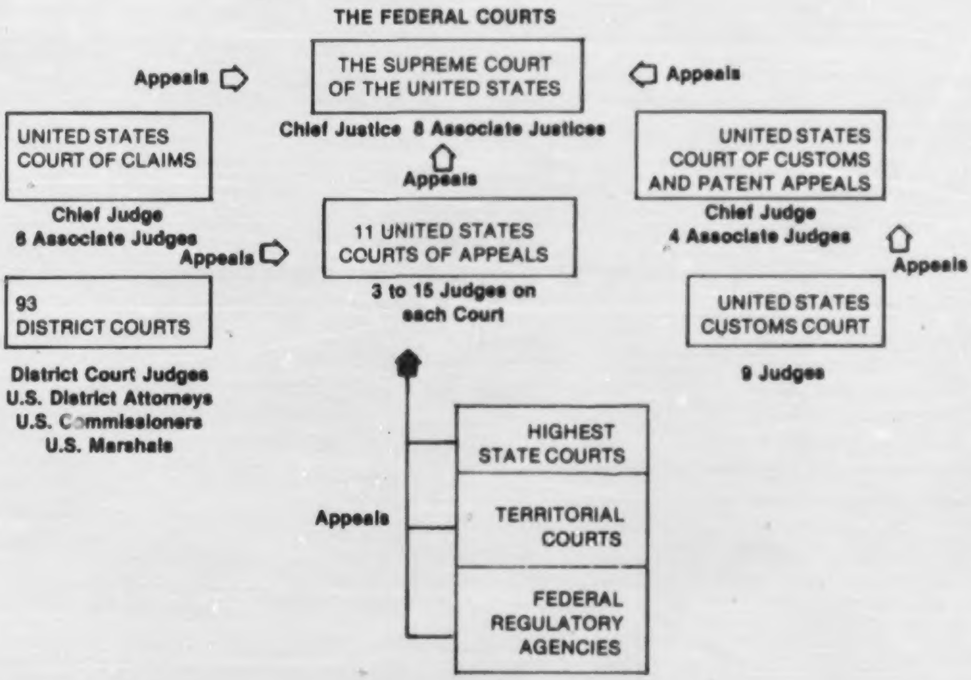
ER


THE FEDERAL COURTS
Appeals
THE SUPREME COURT OF THE UNITED STATES
Appeals
Chief Justice 8 Associate Justices
UNITED STATES COURT OF CLAIMS
Chief Judge
6 Associate Judges
Appeals
UNITED STATES COURT OF CUSTOMS AND PATENT APPEALS
Chief Judge
4 Associate Judges
Appeals
Appeals
11 UNITED STATES COURTS OF APPEALS
3 to 15 Judges on each Court
93 DISTRICT COURTS
District Court Judges
U.S. District Attorneys
U.S. Commissioners
U.S. Marshals
UNITED STATES CUSTOMS COURT
9 Judges
HIGHEST STATE COURTS
Appeals
TERRITORIAL COURTS
FEDERAL REGULATORY AGENCIES

Leading Idea 21: The particular will

On page 21 Andy says, "People don't know how to vote. They vote for whatever it is they want."

Andy implies that each voter, in deciding for whom to vote, chooses his own self-interest. For example, truck drivers vote for candidates who promise to help the trucking industry, farmers support candidates who favor agriculture, and manufacturers vote in favor of candidates and policies which encourage business and industry.

It is assumed here that each person has a particular self-interest. One could raise the following questions in this regard: Is it true that each person has a specific self-interest? If so, does he know what it is? Does he always act in accordance with it?

Elementary and secondary students do not have the occupational allegiances of adults, so they do not think of self-interest in terms of employment. But you could ask young people if they believe that each of them thinks primarily of his own advantage and acts always for his own interests.

See Rousseau on Particular Will.

DISCUSSION PLAN: Self-interest

What is sometimes called the "particular will" is the self-interest of each particular individual. This "particular will" is reflected at election time in the voter's casting a ballot in favor of his own personal interests. Thus farmers vote in favor of those candidates who promise to work for higher farm prices and higher protective tariffs against foreign imports. In so doing, each farmer exercises his particular will as a farmer.

Discuss the following situations:

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1. The workers in the Spencer Potato Chip Factory are considering going on strike for higher wages. The strike may be a long one. In their meeting before the strike vote, they will take many things into consideration. Identify some of the considerations which are purely matters of self-interest, and others which are not.
2. The senior class in your school has voted to take the money in the class treasury and give it to the muscular dystrophy and cerebral palsy foundations instead of spending it on a yearbook and the annual prom. But the school paper has denounced the action as irresponsible and destructive of the pruposes of the school, as well as being selfishly motivated by the class officers. What considerations do you think the members of the senior class may have had in mind which were self-interested, and which were not?
3. During a class discussion, Marcy argued that girls should feel free to ask boys for dates, and to prove her point, she asked Eddie for a date, right in front of the whole class. Analyze her motives, and identify which were self-interested and which were not.
4. Drusilla has been taken advantage of by many of her classmates, and she never protests. She blames herself for whatever happens, and excuses everyone else. Whenever she goes out on a date, she worries only about whether the boy is enjoying himself, and never thinks about herself. It happens that she has lots of dates. Do you think she lacks self-interest? Should she try to develop more of it?

Leading Idea 22: The will-of-all

Andy says, "What does an election show: just the sum total of what people happen to want on that day."

When people vote on an election day in a democratic country, and their votes are added up, it may be said that the results show not only their choices, but the reasons for their choices as well. If one assumes that all people vote on the basis of self-interest, then an election will reveal the self-interest of the majority. In other words, the winners of a democratic election represent the selfish interest of the largest number of people. (The minority, of course, voted for their self-interest, too.)

So according to Andy, the results of elections are further evidence of the fact that each person looks out for himself and no consideration is given to the common good.

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DISCUSSION PLAN: What does an election victory signify?

In a recent election, the winning party had 55% of the vote, and the losing party had 45% of the vote.

1. The leader of the winning party announced, "The people have spoken! It was their will that we should win!" Should the leader have said merely that the victory was due to the "will of the majority"?
2. The leader of the losing party said, "The people have spoken! We accept the decision of the electorate." Does this mean that the leader believes that the policies of the losing party were wrong? If not, then what does it mean?
3. A reporter from a foreign newspaper remarked, "The people in this country believe that the will of the majority is, in effect, the will of all the people, because whatever happens in the election, all the people agree to abide by the results of the election." Is the reporter correct or incorrect?
4. Another reporter remarked, "The will-of-all is the sum of all the particular wills; all those voting for farm interests, versus those voting for employers, versus those voting for workers, and so on. Each group votes against every other group, and the result is like the result of any competition: winner take all." Do you agree?
5. A TV commentator commented: "Each voter voted for his or her own self-interest. So every election in nothing but the expression of everybody's self-interest. No one's thinking about the good of the society as a whole." Do you agree?

Leading Idea 23: The general will

Andy says, "People shouldn't merely vote for what they want! They should do what they know in their hearts is right! They should vote for what they *ought* to want!"

Andy assumes that there is a difference between what people actually want and what they ought to want. He assumes that "in their hearts" they know what that difference is. And he further assumes that they are capable of voting for what "they ought to want" rather than "what they want."

In discussing this leading idea with your students, you should encourage them to think of situations in which they would all vote for something that ultimately would not be for their own good. Have them think of times when they felt it was their duty to do something and they did it, even though they didn't want to. The notion of duty is not what is at issue here. What Andy is suggesting is that each individual feels an obligation towards the common good. In his own heart the individual believes that what is best for all is best for each, and that he is no exception. In addition to each person's selfish desires, there exists a "will to be general" or a desire to do what would be beneficial for everyone and not just for oneself. Andy might even argue that this will to be general is not learned, but innate. When little children protest against unfair treatment, it is because they are born with a sense of justice which gives priority to the common good as over against the particular interests of individuals. This seems to be an implication of his argument.

DISCUSSION PLAN: The General Will

1. Would you like everyone to think the way you think?
2. Would you like everyone to live and act the way you do?
3. Do you believe that, regardless of how people actually do live, there is only one right way to live?
4. Would it be correct to say that the right way to live is the way that everyone, all over the world, *ought* to live?
5. Is it possible that, even though people actually do live in many different ways, they all know "in their hearts" that there is only one right way to live for everyone?
6. Do you believe that whatever is best for everyone to do is *really* what is best for each person to do?
7. If you answered yes to both Question 2 and Question 6, does that mean that normally you act in accordance with your own self-interest: you seek your own advantage and expect everyone else to do the same — but privately, "in your heart," you believe that it would be best if each person did what was best for all?
8. Do you think that everyone — educated and uneducated, literate and illiterate — believes that what is best for all is best for each?
9. Do you think that everyone — regardless of their social position — would be willing to accept a just world if they knew that everyone else would also have to accept a just world?
10. Would you be content, in other words, with just your fair share of the goods and opportunities in the world, if you were sure that no other people would get more than their fair shares?
11. If there is only one right way to live — the way everyone ought to live — is it right to wait until everyone else lives that way, or ought you to live that way now, regardless of how unjust other people are?
12. Do you think that, in our society, the laws express what the people want, but the Constitution expresses what they ought to want?
13. Is it possible that the Constitution expresses the general will — not what the people say is right, but what they know in their hearts is right?
14. Which is superior — the Constitution or the democratic process?
15. Which do you think better embodies the general will (what the people know "in their hearts" is right) — the Constitution or the democratic process?
16. Can you think of a situation in which it would not be true that "what is best for all is best for each"?
17. Are there times when people should follow their own self-interest, regardless of the consequences to others?
18. Would war be an example of a situation where a society will do what it thinks is best for all, even though it costs the lives of many individual citizens?
19. Is it possible that there are times when the self-interest of people makes them fight to live, but the general will indicates that individuals may have to be sacrificed for the good of the group?
20. Conversely, is it possible that there are times in which it seems to be to our self-interest to sacrifice ourselves for the good of all, but "in our hearts" we believe we should continue the struggle to exist?

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Leading Idea 24: Is there a right way for everybody to live?

Andy maintains that there is a right way for everybody to live. Harry is skeptical. Even if Andy were right, Harry reasons, each individual would wait for everyone else to live correctly before following suit.

Is Andy correct that there is one right way for everyone to live? One answer that can be given is that there is, and to discover it, one need only ask oneself "Would I want everyone to do what I am now about to do?" That which the individual would want everyone to do is that which he himself *should* do. Moreover, it is no excuse to say that one is waiting for the others. One must do the right thing, even if the rest of the world does not.

In opening this issue for discussion with your students, encourage them to see how the position outlined above might be helpful in certain circumstances, but might be difficult to apply in others. Welcome both confirming illustrations and counter-instances. With regard to the latter, it would not be unusual for a student in your class to ask, "What if I were some kind of barbarian, and I wanted everybody to be a barbarian? Would that make it right?" Such a question is one variation of a common criticism made of the principle of universality. The student is asking whether the consequences of the universal practice of some kind of behavior might not be so disastrous that it is better to take the pluralist position that there are many right ways of living.

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EXERCISE: Is there a right way to live?

Which of the following are right for you? Check them off (✓)

staying in school ____________
being honest ____________
saving your money ____________
never smoking ____________
being religious ____________
wearing nice clothes ____________
having children ____________
getting married ____________
behaving responsibly ____________
being careful ____________
honoring your parents ____________
doing your duty ____________
being charitable ____________
going to school ____________

Which of the ones you checked in the above list are also right for other people? Put an "X" next to those.

Which of the ones you checked in the above list do you consider positions that are right for everybody?

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EXERCISE: Generalization and universalization

We frequently confuse these two operations. We *generalize* when, given a number of similar instances, we claim that *all* such instances are similar. ("I've examined the bricks from two dozen different houses. They're all made of clay. I therefore conclude that *all* bricks are made of clay.")

We *universalize* when we evaluate an action by considering what it would be like if everyone in the world were to act in that fashion. We universalize, too, when we hypothesize, "What if everything were like this...." ("You think there's no great harm done if you ripped half the pages out of that library book. but how would it be if everyone were to act like that?")

In the following cases, decide whether the instance given is one of generalization or universalization:
(NOTE: the generalizations may be sound or unsound).

	Generalization	Universalization	?
1. "I've examined all the paintings in this exhibition and they're all by women. So I guess only women are painters."	☐	☐	☐
2. "It's been raining now for a week. What if it never stops?"	☐	☐	☐
3. "If I were you, I wouldn't do that."	☐	☐	☐
4. "Any move we make scares them and any move they make scares us. That's how fights begin. In fact, that's the cause of all wars — fear."	☐	☐	☐
5. "If everyone were to feel obliged to lie all the time, then nothing could be believed. We wouldn't know what time it was, or who we were, or anything."	☐	☐	☐
6. "This is a free world. I'm sure of it, because I've investigated every country on this continent, and they're all free."	☐	☐	☐
7. "I've investigated every country on this continent and they're all free. What if all continents were like this one?"	☐	☐	☐
8. "Each state has a state government. So it follows that all states have state governments."	☐	☐	☐
9. "Since Kansas City, San Francisco and Chicago have mayors, it follows that some cities have mayors."	☐	☐	☐

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DISCUSSION PLAN: Universalizing *vs.* considering consequences of individual actions

1. When you are struggling to make a decision, do you ever say to yourself, when considering a particular alternative that you might choose to do: "How would it be if everyone were to act this way"?
2. Suppose you are not very active. Other people call you lazy. Someone says to you, "How would it be if everyone were to act that way?" Would you:
    a. Shrug and say, "That's their problem."
    b. Immediately change your ways and become more energetic.
    c. Reply, "It would be a more relaxed world."
    d. Reply, "I'm not hurting anyone, so I don't think that the question you bring up is relevant."
3. Suppose you saw a little girl playing with matches, and suddenly her dress caught on fire. You could quickly put the fire out, but you don't like to get involved with strangers. But then the thought occurs to you, "How would it be if everyone in such a situation were to refuse to act?" Should you:
    a. Put the fire out because it's what all people should do?
    b. Put the fire out in order to be called a hero?
    c. Put the fire out because it's your duty?
    d. Put the fire out because you recognize the responsibility for saving her life has just been put on your shoulders?
    e. Give the matter some additional thought?
4. Is it possible that your *right* to be lazy can never be an *excuse* for failing to save another person's life?
5. Do you ever, when puzzling over what to do in a difficult situation, say to yourself, "Whatever I do, it should be what I would want everyone to do"?
6. Do you ever say to yourself, "It's not a question of how the rest of the world might act! All I should be concerned about is whether the thing I'm about to do will be more helpful and less harmful to all concerned than any other course of action I might choose."
7. Is it possible that (5) and (6) are two different procedures for figuring out the right thing to do?
8. Is it possible that sometimes (5) is more appropriate and sometimes (6) is more appropriate?
9. Is it possible that, where there is time to deliberate and consider consequences, (5) is more appropriate, but where there is an emergency or a crisis, and a split-second decision is needed, (6) is more appropriate?
10. Is it possible that neither procedure tells us "the right way for everyone to act"?

Leading Idea 25: Overpopulation

Andy has personal reasons for feeling anxiety at the birth of the new child, but he doesn't want to admit them. Instead, the pretext he gives for objecting to the baby is that the child contributes to the overpopulation of the world. His mother interprets his objections in a more specific way. She says that Andy is really saying that the house is too small.

The question of whether or not the world is or is becoming overpopulated is a genuine and serious question. It is not necessarily an insoluble problem. It is quite possible to analyze the world's resources, determine the minimum needs of the individual human being, and determine a figure representing the maximum number of human beings which the earth is capable of supporting. Many estimations of this kind have made.

The issue is a highly explosive one, and has to be handled in the classroom with considerable finesse. Some children will present the Malthusian argument that war and disease are nature's way of keeping down the population and therefore necessary. Others will maintain that the problem is never one of overpopulation, but rather of inadequate development of food and other resources as well as inadequate distribution of the resources already available. Some members of the class may present cases for encouraging population growth, whether on military or religious grounds, while others will argue that the number of people in the world should be stabilized on environmental grounds. This is an opportunity for extensive and rewarding research projects.

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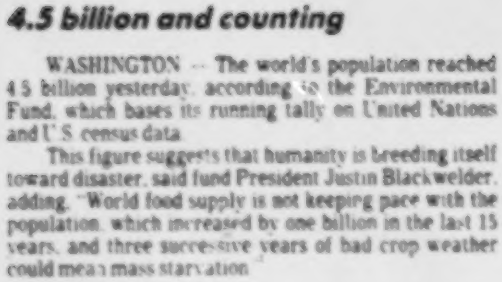

4.5 billion and counting

WASHINGTON — The world's population reached 4.5 billion yesterday, according to the Environmental Fund, which bases its running tally on United Nations and U.S. census data.

This figure suggests that humanity is breeding itself toward disaster, said fund President Justin Blackwelder, adding, "World food supply is not keeping pace with the population, which increased by one billion in the last 15 years, and three successive years of bad crop weather could mean mass starvation."

EXERCISE: Is there such a thing as overpopulation?

Some people contend that the world is facing an overpopulation problem. But others reply that the problem is not that the world is overpopulated, but that production (of food, homes, etc.) has not been sufficiently developed, or that distribution (of food, for example) is at fault. (Still others reply that some countries are suffering from overpopulation, but others are underpopulated.) Given the situations described in the column at the left, which of the other columns would best describe the consequences which are likely to follow?

	Overpopulation	Underproduction of goods and services	Poor distribution of goods and services	?
1. A new fertility drug causes women to have multiple births.	☐	☐	☐	☐
2. Large food surpluses in some parts of the world somehow fail to reach other parts where there is malnutrition or starvation.	☐	☐	☐	☐
3. People live much more closely together in cities than in rural areas.	☐	☐	☐	☐
4. In some countries there are many deserts or mountains and little arable land.	☐	☐	☐	☐
5. Some countries with few natural resources have become prosperous manufacturing countries.	☐	☐	☐	☐
6. Much more efficient methods of agriculture can still be devised.	☐	☐	☐	☐
7. It has been shown that as the standard of living rises, the birth rate drops.	☐	☐	☐	☐

Leading Idea 26: Does society brainwash its members?

Brainwashing is a popular name for indoctrination. A society indoctrinates when it teaches its members to accept certain views or opinions without giving these individuals the opportunity to examine the reasons or the evidence upon which such opinions might rest. In totalitarian countries such "brainwashing" is carried out by the mass media through propaganda in various forms. However, the most effective instrument of thought control is the educational system. If young people are exposed only to official doctrines, and made to feel guilty if they should doubt such doctrines, and if they are indoctrinated with these ideas along with all the other young people in the schools, the official view is very hard to shake off.

To what extent does brainwashing occur in societies that are not considered totalitarian? This is a highly controversial matter. It is suggested that you bring up the question in your class and ask for an expression of an opinion. In many societies views which are questionable in our own are taught as if they were unquestionable and to be taken for granted by the children in the school. These views may be in a whole range of areas from economics and politics to sexual mores and religious beliefs.

DISCUSSION PLAN: Does society brainwash its members?

Answer the following questions based on what you know or think:

1. Do most of the newspapers in the world tell their readers the truth?
2. Do most of the television stations in the world tell their viewers the truth?
3. Do most of the radio stations in the world tell their listeners the truth?
4. If people do not get the truth from newspapers, radio and television, can they always turn to books for the truth?
5. Are most school textbooks in different countries of the world reliable sources of truth?
6. Do teachers tell their students the truth? 58
7. Do parents tell their children the truth?
8. Do governments tell their citizens the truth?
9. If the answers to many of the above questions were "No," would that mean that most people are "brainwashed"?
10. Can people discover the truth if they want to, even in countries where the news is distorted and where government reports are very slanted?

Leading Idea 27: What does a newborn child represent?

Andy's mother feels that a newborn child represents an opportunity to circumvent the brainwashing process. A newborn child is full of fresh impulses and could conceivably grow up to become an independent thinker.

What are the child's chances of growing up without indoctrination? In all countries there is compulsory schooling, and to the extent that that schooling involves drilling children in those views which society takes for granted, without giving those children opportunities to question, the chances of the individual child becomingmore independent are not very good. The conventional defense of such indoctrination is that children should not be encouraged to question views which are essential to the security of that society. Little good could come of such a practice and much harm.

One could answer that unless people have an opportunity to identify what is wrong and suggest ways of changing that which is wrong, improvements will not be made. Things will remain in a state of mediocrity. The response at this point might be that things are not in a state of mediocrity and should remain as they are. To encourage children to think about them is only to run into trouble. However, Andy's mother points out that if one waits until a child is an adult, there is little chance that this adult will bring about change because he is already too "set." She thinks that the hope lies with children being educated to think for themselves and being given the tools that they will eventually need to bring about constructive change.

EXERCISE: What does a new-born baby represent?

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A song that was popular years ago said:

Everytime I hear a newborn baby cry
Or touch a leaf
Or see the sky
Then I know why
I believe....

1. Can you tell what the songwriter believes?
2. What does the "newborn baby" seem to represent to the songwriter?
3. What does a newborn baby represent to Harry Stottlemeier's Aunt Margaret?
4. What, if anything, does a newborn baby symbolize for you?
5. In what ways is the mind of a newborn baby like a clean sheet of white paper?
6. In what ways is the mind of a newborn baby not like a clean sheet of paper?

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EXERCISE: The new-born child as a symbol

The concept of a new-born child does not have the same meaning to everyone. There are symbolic overtones and connotations which are different from one person to the next, whenever the image of a new-born child is presented. Which of the following does the new-born child symbolize for you? Rank them in order of importance, giving first priority to number 1. If there are any things you would like to add to the list, do so before assigning your rankings.

A. helplessness ( )
B. ignorance ( )
C. starting out with a clean slate ( )
D. naturalness ( )
E. instinct ( )
F. reproduction ( )
G. family ( )
H. a new generation ( )
I. another mouth to feed ( )
J. another contribution to an overcrowded world ( )
K. beauty ( )
L. ugliness ( )
M. the preciousness of human life ( )

CORRELATION CHART
CHAPTER TWO

LEADING IDEA	**State and Local Government.** Steven Jantzen, et. al. Scholastic Book Services, NY, 1977.	**Civics.** Grant T. Ball and Lee J. Rosch. Follett Publishing Co., Chicago, 1978.	**Governing Your Life: Citizenship and Civics.** Steven Jantzen, et. al. SRA, Chicago, 1980.	**American Civics** (2nd edition) William Hartley & William Vincent Harcourt, Brace, Jovanovich, NY, 1974.
1. Sex discrimination	Chap. 10	Unit 7, lesson 3;	Chap. 6, lesson 36	Chap. 18
2. Breakdown of order		Unit 3, lesson 17	Chap. 7, lesson 10	Chap. 2
3. Exemplary acts		Unit 7, lesson 12	Chap. 15	Chap. 19
4. Victims	Chap. 6, 10	Unit 7, lesson 9,10	Chap. 9, 10	Chap. 22 23
5. Social policies	Chap. 10	Unit 7, lesson 9, 12	Chap. 15	Chap, 3, 5 19, 20
6. What is society?		Unit 7, lesson 3, 4, 5	Chap. 1	Chap. 1, 13
7. Integrating and disintegrating social forces	Chap. 8, 9, 10	Unit 7, lesson 1, 6, 7, 9, 10	Chap. 7, lesson 46; chap. 10, lesson 64	Chap. 11 17, 22
8. Are both humans and insects social creatures?		Unit 1, lesson 11	Chap. 4, lesson 27	Chap. 2 11, 12
9. Anarchy	Chap. 9	Lesson 7, unit 1	Chap. 1	Chap. 1
10. Are human beings basically aggressive?	Chap. 7		Chap. 15, lesson 92	Chap. 6, 22
11. Natural vs. Social	Chap. 9, 10	Unit 7, lesson 1	Chap. 18	Chap. 12, 13

CORRELATION CHART
CHAPTER TWO

LEADING IDEA	State and Local Government, Steven Jantzen, et. al. Scholastic Book Services, NY, 1977.	Civics, Grant T. Ball and Lee J. Rosch, Follett Publishing Co., Chicago, 1978.	Governing Your Life: Citizenship and Civics, Steven Jantzen, et. al. SRA, Chicago, 1980.	American Civics (2nd edition) William Hartley & William Vincent Harcourt, Brace, Jovanovich, NY, 1974.
12. Underlying Assumptions	Chap. 10		Chap. 18	Questions of manner throughout
13. Causes and symptoms	Chap. 6, 8, 9, 10, 11	Unit 7, lesson 7, 10; unit 6, lesson 3	Chap. 10, lesson 64	Chap. 20, 21, 22, 23
14. Acquiring new family relationships	Chap. 9		Chap. 4 lesson 27	Chap. 11
15. Criteria as Tests I, #5				
16. Do democracies always have constitutions?		Unit 2, lesson 2	Chap. 3	Chap. 2
17. When is voting appropriate?	Chap. 1, 2	Unit 5	Chap. 17	Chap. 9, 18, 23
18. Naming				
19. Is every human activity a search for perfection?	Chap. 10	Unit 1, lesson 12	Chap. 2, 4	Chap. 2, 18
20. Relationship between law and justice	Chap. 7, 8, 10	Unit 3, lesson 4, 8, 9	Chap. 3, lesson 17; chap. 14	Chap. 3, 5
21. The particular will	Chap. 10	Unit 5	Chap. 17	Chap. 17, 19, 22
22. The will of all		Unit 5	Chap. 17	Chap. 12

CORRELATION CHART
CHAPTER TWO

LEADING IDEA	**State and Local Government.** Steven Jantzen, et. al. Scholastic Book Services, NY, 1977.	**Civics.** Grant T. Ball and Lee J. Rosch. Follett Publishing Co., Chicago, 1978.	**Governing Your Life: Citizenship and Civics.** Steven Jantzen, et. al. SRA, Chicago, 1980.	**American Civics** (2nd edition) William Hartley & William Vincent Harcourt, Brace, Jovanovich, NY, 1974.
23. The general will		Unit 5; unit 2; lesson 2	Chap. 17, 3	Chap. 2
24. Is there a right way to live? For everybody?	Chap. 10	Unit 1, lessons 4, 5	Chap. 9, 10	Chap. 1, 19, 12, 13, 22
25. Overpopulation	Chap. 11		Chap. 16	Chap. 1, 21, 23
26. Does society brainwash its members?		Unit 7, lesson 1	Chap. 18	Chap. 12
27. What a new-born child represents	Chap. 9	Unit 7, lesson 8	Chap. 4, lesson 27	Chap. 11, 12

3

1. Respect for people in authority
2. Consistency
3. When does education begin?
4. What does society reveal about itself?
5. Eight possibilities
6. Relation of society to institutions
7. Learning from people one knows
8. Companionship, friendship, and love
9. Breaking up
10. Social relationships
11. Transactions
12. Self-interest
13. When are if-then statements appropriate?
14. Association vs. community
15. Identity as a web of relationships
16. Do we always act for personal advantage?
17. What is a community?
18. Anomie
19. Property
20. Crime and its relationship to law
21. The normality of crime
22. Law and punishment
23. Are courts impartial?
24. Do criminals want to be accepted in society?

Leading Idea 1: Respect for people in authority

In general there are two kinds of respect for other people. One is respect based on achievement; the other is respect based on status. When people applaud an actor after a play or a musician after a concert, the applause is a sign of respect for what has been achieved or accomplished. On the other hand, when people stand up in a courtroom upon the entrance of the judge or when members of Congress stand up at the entrance of the President, they are showing respect for status.

Respect for persons in positions of authority can be either of these two types. In the military, respect is generally based on rank and is, therefore, a matter of status. When enlisted men salute officers, it is understood that they salute the rank and not the man. To obtain a similar show of respect, an enlisted man would have to engage in an heroic act which would result in his being decorated.

Teachers have a status in the society which generally, although not always, enables them to be accorded the respect of their students from the moment that the teacher-student relationship begins. The respect is implicitly based on the understanding that the teacher must be qualified and have proper credentials. There is also the understanding that the teacher is able to issue commands and to see to it that punishments are carried out, if the commands are not obeyed. In discussing with your students why some people have respect for others, all of the above considerations should be explored. One objective of such discussion would be to help children realize that there are many different grounds for respect and that authority can be based on status as well as on competence.

EXERCISE: Ways of showing respect

Rank the following classroom discussion behaviors, with number 10 being assigned to the behavior you think reveals the greatest interpersonal respect, 9 for the next greatest, and so on. ①

A. Not interrupting while others are talking. ( )
B. Listening to others carefully. ( )
C. Not talking to your neighbors during the classroom discussion. ( )
D. Answering questions seriously when they are addressed to you. ( )
E. Drawing out the implications of what other people say. ( )
F. Not fidgeting while others are talking. ( )
G. Thinking through what you want to say before saying it. ( )
H. Not taking an excessive amount of time to make your point. ( )
I. Keeping your comments relevant to the issue. ( )
J. Avoiding personal attacks upon your opponents. ( )

EXERCISE: Familiarity

Which of these people would you call by their first names *before they themselves might request it?* Say why or why not in each case. ②

your teacher ________
your doctor ________
your classmate ________
your principal ________
your cousin ________
Chief Justice of Supreme Court ________
school custodian ________
next-door neighbor ________
your school counselor ________

MM

3

EXERCISE: Who are people in authority?

Look at the chart below. Think about the people you deal with in the five situations on the left. Which ones have authority over you? Which ones do you have some kind of authority over? Record your answers in the chart below.

	I have authority over ______________	______________ has authority over me
IN MY FAMILY		
AMONG MY FRIENDS		
IN MY NEIGHBORHOOD		
AT SCHOOL		
IN MY COMMUNITY		

Now look back at your chart and consider whether you respect the people who have authority over you because of who they are (status) or what they have done (achievement). Similarly, consider in each instance whether any respect you might receive from those over whom you have authority is based on your status or your acomplishments.

Then compare your chart with that of one of your classmates. Do you have items in common? See if your partner agrees with your evaluation of the reason why you respect those in authority over you and why those over whom you have authority might respect you.

Are there any individuals on your list who have authority over you whom you do not respect? Why not?

Are there any individuals on yours list over whom you have authority who you think might not respect you? Why?

It is possible to have authority without respect?

Is it possible to have respect with authority? **ER**

Leading Idea 2: Consistency

In intellectual matters consistency is important because people become skeptical of anyone who cannot be counted on to say or do things in a consistent fashion. If a person says one thing one moment and the opposite a moment later, people begin to suspect that he doesn't know his own mind.

In social matters, the question of consistency has a broad range of applicability. For example, policies must be consistent regarding rights. One cannot say that the Bill of Rights applies only to people over five feet tall. It is often difficult for young people to see the connection between logical consistency and the establishment of social policies, but this connection is quite apparent to Mark and his friends. If a practice is established in the case of one individual, the same policy should be extended to all individuals who are similarly situated. Conversely, if there is a policy already in existence, then there should be no exceptions made for individuals whose situations are comparable. If legal procedures are not consistently carried out, the result is privileged exemptions for some and inordinate penalties for others. It is disturbing to learn that some people have privileged positions which enable them to avoid certain taxes or military service. It is equally troubling to discover that some unfortunate individuals are more likely than others to be apprehended and convicted for certain infractions of the law. Both situations violate the principle of consistency, in social and legal matters.

In the first episode of Chapter Three, Judge Bertoia and the students are discussing one application of the principle of consistency. They are concerned about differences in attitudes towards adults and children. It is not clear, for example, to what extent minors are excluded from the reach of social policies which apply to the rest of the population. The principle of consistency would seem to require that social policies affecting children should be examined individually so as to determine the appropriateness of their application in each case. For example, it may be desirable to continue indefinitely the exemption of children from the draft. On the other hand, there may be areas in which children's rights and obligations are no more to be restricted than those of adults.

EXERCISE: When is consistency appropriate?

With a partner, select one of the issues listed below. Then research the issue by:

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1. consulting at least two civics textbooks;
2. talking with an expert, *e.g.*, an armed forces recruiter on draft policies.

As you do your research, one of you should focus on how the information you're obtaining applies to the individual named in Column A, your partner should focus on how the issue would affect the individual in Column B. (However, you can feel free to trade information with your partner).

If possible, when you've completed your initial research, interview or read on your findings. Then compare with your partner in order to answer the question, "Are all people treated consistently with respect to the issue you researched"?

ISSUE	COLUMN A	COLUMN B
discrimination in employment	man directly out of business college	woman returning to the work force after raising a family
juvenile justice	male teenager, whose mother receives ADC	male student, whose father is a lawyer
"equal protection under the law"	citizen arrested for a crime he claims he didn't commit, who is able to hire the best lawyer in the city	citizen arrested for a crime he claims he didn't commit, who is assigned a public defender because he can't afford to hire a lawyer
civil rights	high school student demonstrating in school against a position taken by the U.S. government, e.g., reinstatement of the draft	adult demonstrating at city hall against the same political position as the student in Column A.
race relations	new white student at previously all-black junior high school	new black student at previously all-white junior high school
treatment by police officers	a student accused of possession of narcotics, daughter of a city official	student accused of possession of narcotics, son of unemployed immigrant
application of tax laws	president of multi-national corporation	owner of small family grocery store
application of draft policies	male, 35 years old, father of three children	male, 19 years old, employed at local gas station

Share the results of your research with your classmates. Then as a group, consider the following questions:

1. In how many instances were the issues handled consistently for the individuals in Column A and Column B?
2. Do you agree with the policy of consistency in these instances?
3. Is consistency always a good thing?
4. In how many instances was there a difference between the way the issue affected the individual in Column A and the individual in Column B?
5. Do you agree with the inconsistency shows in these instances?
6. Is inconsistency always a bad thing?
7. Formulate a statement that explains when consistency is of value and when it ought not to be sought after.

ER

EXERCISE: Finding inconsistencies

Which of the following cases do you think represent inconsistencies and which do not:

1. **Alvin:**"As a matter of fact, I never borrow from anyone, because if anyone lends me money, I always pay it back."
2. **Dorothy:** "I can dive, float and dogpaddle, but I can't swim."
3. **Spud:** "The reason I don't like history is that it just gives you lots of facts but never explains anything."
4. **Pixie:** "Ladies and gentlemen of the jury, if there is any man among you who votes to convict my client, that man is no gentleman."
5. **Hugh:** "The doctors are right: I have terminal crud. But I never felt better in my life.
6. **Violet:** "I just happen to be a little ol' girl who's strongly success-oriented. Where do these people get the idea that I'm 'ambitious'?"
7. **Zizi:** "I'll admit that, wherever you are on the earth's surface, if you move forward in a straight line, you'll eventually come back to where you started. But no, I wouldn't call the earth spherical."
8. **Hank:** "The colors in the spectrum that I find most beautiful are the reds — like ultramarine and indigo and aquamarine."
9. **Trudie:** "Shut up, everybody! How do you expect a person to concentrate with all this noise? I don't want to hear another word out of *anybody*, and believe me, when I say something like that, I mean it!"
10. **Bartholomew:** "I think human beings should restrict their communication to other human beings. That's why, when the telephone rings, I won't answer it."
11. **Edith:** "It's important to learn from experience. That's why I say that, now that the horse has been stolen, we've got to lock the barn door."
12. **Brad:** "Results are the only things that matter. The only time results *won't* matter will be when the world comes to an end."
13. **Phoebe:** "I don't care much for human beings, but I *love* humanity."
14. **Carmel:** "I oppose the tyranny of the majority but I favor democracy."
15. **Josh:** "The exception proves the rule — except in certain cases which are additional evidence for my contention."

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EXERCISE: Consistency

NEWS ITEM: Congressman Wilson, who is running for re-election from the 272nd Congressional District, today visited the Jefferson School in Meridian City, and spoke briefly during the senior assembly. Afterwards there was a lively question-and-answer period.

"Mr. Congressman," one student asked, "how come all the people I know get so much mail from you about how we can't trust the people from a certain foreign country — you know the one I mean. What have they done to threaten us?"

"That's not the point," the Congressman replied. "Our people tend to be apathetic. Someone has to arouse them."

Another student then asked, "But wouldn't it be better to seek peace with that country, Mr. Congressman? And wouldn't the first step towards peace be for us to recognize that country diplomatically?"

"Oh," said Congressman Wilson, "I'm completely in agreement with you. Unfortunately, that's a step we're not at liberty to take. Our people would never stand for it."

1. Is it possible that the foreign country in question is really a threat that people don't recognize?
2. If the foreign country *is* an unrecognized threat, should Congressman Wilson try to alert his constituents to the danger?
3. Assuming the foreign country *is* a danger to our security, does the Congressman adequately answer the first question he is asked? Explain.
4. Is it possible that our State Department would hesitate to recognize another country diplomatically for fear of popular disapproval of such a move?
5. Given the surface plausibility of each of the Congressman's responses, is it possible that they are inconsistent when taken together?

7

EXERCISE: Ambiguity and Equivocation

When a word can have either of two different meanings in the same context, we call this an instance of *ambiguity*. (*E.g.*, "The Smiths are renting their house.") When a word is used in two different parts of the same passage, and with a different meaning on each occasion, we call this *equivocation*. ("Joe cares for his brother Mike's pet snakes while Mike is away, but he really doesn't care for them.") Classify the following:

	Ambiguity	Equivocation	?
1. Headline in the high school newspaper: "SCHOOL FIRES PHONY."	☐	☐	☐
2. Although Sen. Klaghorn had been at death's door, a hospital spokesman said yesterday "We pulled him through."	☐	☐	☐
3. In 1956, one of the candidates for president was Adlai Stevenson. During the campaign, he arrived at the Chicago airport, and was greeted by an excited crowd. In the very front row was a woman who was enormously pregnant, and who was carrying a sign which read, "Stevenson is the man."	☐	☐	☐
4. The same person who chaired the meeting sought to table the motion.	☐	☐	☐
5. During the meeting on shipboard, some of the seasick passengers said they were very disturbed by the motion.	☐	☐	☐
6. The chairman observed one of the passengers make a motion that signified she wanted to make a motion.	☐	☐	☐
7. The captain convinced the crew that he was convinced the ship would make port.	☐	☐	☐
8. The members of the jury conferred with one another about the trial, with respect to the judge.	☐	☐	☐
9. The dogcatcher bought the hamburger from the grocery store by the pound.	☐	☐	☐
10. In the morning, the doctor treated his patients, and in the afternoon he treated his children to the circus.			

Leading Idea 3: When does education begin?

Education begins with communication because the moment communication is possible, it can take an educational direction. In early infancy education comes under the heading of child-rearing. For example, it has been pointed out that in some families when a young infant cries, the parents ignore it and let the baby cry itself out. In some cases the child becomes apathetic. (It is as if the baby had said to itself that crying does no good.) In other cases the child overreacts to the first signs of hunger, because it realizes that it is only going to get more hungry and that crying will bring no help.

What about prenatal education? If medical experts can prove that there is prenatal communication between mother and child, then there is reason to believe that prenatal learning is possible. Some research has been done and the results are not conclusive, but it is not a matter that can be dismissed.

Another theory is that people are born with knowledge which the shock of birth causes them to forget. As a result, human beings go through life gradually rediscovering what they once had known. Today this view is thoroughly out of fashion, but there is no reason why children in the classroom cannot consider this theory as one explanation of the origin of knowledge.

8

DISCUSSION PLAN: When should education begin and when should it end?

How would you respond to the following assertions:

1. **Gil:** "My kid sister goes to a pre-school nursery, but it's not really a class because the kids just play and no one tries to teach them anything. I think it's a shame: my sister could learn a lot if they would try to teach her."
2. **Gwen:** "Now that my grandfather's retired, he's enrolled in evening classes because he dropped out of school when he was a sophomore in high school. And he says when he finishes high school, he's going to go on to college."
3. **Norm:** "I think school starts too early already. Kids shouldn't have to start school until they're 10 years old, because they really don't start thinking until then."
4. **Ginny:** "Elderly people don't need an education. They just need to know how to spend their leisure time."
5. **Walt:** "When you're very young or very old, all you're good for is play. And in between, there's no time for play — you've got to work. But education is neither work nor play, so there's just no place for it."

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EXERCISE: Matching Game

Match the skill or knowledge in the left hand column with the usual "place" or structure in which it is learned. Give reasons for your choices. (Since there are more items on the left, several of these can "connect" with items on the right.)

manners
speaking
reading
colors
driving a car
toilet training
American history
religion
sex education
diet and nutrition
care of pets
behavior of natural gases
oceanic tides
automobile mechanics

home and family
school
social life of community
nursery school
high school
nature
peers
other

MM

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EXERCISE: What does it mean to be educated?

Individually, complete the following statements:

A. The best educated person I know is someone who________________
B. The least educated person I know is someone who ________________
C. The oldest educated person I know is someone who ________________
D. The youngest educated person I know is someone who ________________

Now, looking back at what you've written above, probe a little more deeply in the following chart:

	an education can be defined as....	this education begins...
If the person described in A is the BEST educated individual you know, then.....		
If the person described in B is the LEAST educated individual you know, then.....		
If the person described in C is the OLDEST educated individual you know, then.....		
If the person described in D is the YOUNGEST educated individual you know, then.....		

1. Are your definitions of an education consistent?
2. Who is the youngest person who could be called educated using your four definitions of an education?
3. When does an education begin?

Now, compare your chart with that of one of your classmates. Do you agree on when an education begins?
Go around the classroom listening to each person's answer to the question "When does an education begin?" With which character in *MARK* do most of your classmates agree when they answer that question? ER

Leading Idea 4: What does society reveal about itself?

Bart remarks that "one way of learning how society works is to see what it lets young people find out about how it works." In any society there are arcana or secrets which are not discussed. Some matters are considered too sacred for discussion, or too shocking, or too vulgar, but in virtually every society, some things are deemed best left unsaid. When it comes to the education of the young, these matters are either not treated at all in the textbooks or are introduced in a very gradual fashion.

Bart seems to be saying that one shouldn't take what is said at face value. What *is* said must always be understood in relation to what is unstated or withheld. For example, a parent asks a child how he is doing in school, and he replies "I passed spelling." One might suspect that he didn't pass anything else, and he just isn't talking about the other subjects. In this case, what is unsaid is probably more important than what is said.

EXERCISE: What do societies think of themselves?

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In their schools for the young, the members of the Apple nation teach the history of the founding of their nation. Here is a brief synopsis of that history:

> Four hundred years ago a famine wiped out most of the population of mid-western Venus. Just a few hundred survivors were able to make their way across the great Venutian desert, due to their excellent physical health, their high intelligence, and the fact that they were heavily armed to fight off desert predators. Finally they found an oasis, a green fertile land inhabited by a quaint and primitive people whom the Apples immediately named the "Pears" after the trees which grew abundantly in the area. The land itself they named "Apple," since it reminded them of the land they left so far away. They called themselves "Apples" and they set about taking possession of the oasis and civilizing the primitive Pears by teaching them the ways of the more civilized Apple people. Some of the Pears did not take kindly to this, and hand to be forcibly subjugated for their own good. Most of the Pears, however, clearly recognized the great superiority of Apple culture and welcomed their conquerers with open arms.

QUESTIONS: Please answer as fully as you can.

1. Can you re-tell the history just recited from the point of view of the Pears?
2. Do you think there is a difference between the two versions? Why or why not?
3. Can you draw any conclusions about the relation between society and the way history is sometimes taught?

EXERCISE: Windows on society

Suppose you were a being in outer space monitoring our planet. Through telecommunications, you can obtain limited information about our society. Your superiors have asked you to make a report on life here based on what you have been able to learn about it.

Select one aspect of American life from the list below (Column A), analyze it using the information source(s) (Column B) given, and prepare the report for your superiors (Column C).

COLUMN A	**COLUMN B**	**COLUMN C**
Item to focus on	Source(s) of information	Three things that can be inferred about American society from the way this item is handled
treatment of handicapped	1. videotape of person in wheelchair shopping	1.
	2. television commercial urging employers to hire the handicapped	2.
	3. news clipping about special olympics	3.
treatment of minorities	1. selection of greeting cards	1.
	2. photographs of armed guards escorting black children to a white high school in Little Rock, Arkansas in 1958.	2.
	3. unemployment statistics for black males between 15 and 25	3.
role of crime in society	1. movie on jufenile offenders in a youth home	1.
	2. film clips of Watergate trials	2.
	3. poster showing the Ten Commandments	3.
civil rights	1. copy of the U.S. Constitution and Bill of Rights	1.
	2. film clips of American Nazi party marching in Skokie, Il in 1978	2.
	3. photographs of Klu Klux Klan rallies and cross burnings.	3.
fair treatment before the law	1. reruns of the *Perry Mason* series	1.
	2. statistics on the percentage of inmates in American prisons who are minorities	2.
	3. transcript of the trial of Patty Hearst	3.
influence of propaganda	1. selection of commercials from American television	1.
	2. film clips from campaign speeches of presidential candidates	2.
	3. cross-section of American history textbooks used in junior high schools	3.

Use reference books or resource persons to gather additional information if some of the items in Column B are unfamiliar to you.

There are seven items listed in Column A. You may want to have 4 - 5 students in the class work on each item:

*Either individually, comparing notes only after each student has drawn his/her own conclusions in Column C;

*Or working as a group from the beginning.

Are the pictures of society revealed through the analysis of these items consistent with one another? Why or why not?

ER

EXERCISE: The relationship between society and education.

For each of the fictional educational systems described below, answer the questions that follow.

1. All the males between the ages of 6 and 9 are taught to read and to write. Those who show the most promise are then permitted to go on to higher education, and are taught philosophy, along with law, government and ethics. The females of the lower economic classes are instructed at home by their mothers in domestic skills. The females of the higher economic classes are taught music, art, and managing a household.
2. Education is free and compulsory for all. Young children are taught to read and write, regardless of sex or economic position. As they become teen-agers those who read and write best are encouraged to pursue further academic education, and the others are trained in vocational skills. Boys and girls receive almost the same education, with these exceptions — girls are encouraged to study the arts more than boys are, and boys are encouraged to study the sciences more than girls are.
3. All children, boys and girls alike, are taught practical skills such as cooking, sewing, farming, and other trades as well as crafts. Some of the boys are trained in the trades of their fathers, but some select different trades. Most of the girls are trained in the trades of their mothers, but some choose to follow their fathers or others.

Questions:

a. In each of the societies represented, what seems to be the aim or aims of education? How can you tell?

b. Does each society value education for its own sake over education for practical purposes, or vice versa? How can you tell? Do you agree or disagree with that valuation? Why?

c. Is one sex valued over the other sex in the society? Why do you think so?

d. Which society most closely resembles our own? Why?

MM

DISCUSSION PLAN: What does a society reveal about itself?

Would you say that the following comments are applicable to similar situations with which you are familiar? Can you explain why?

1. **Judith:** "There are all sorts of things going on in our class which an outsider would never know about. And even if these things were pointed out, an outsider would never understand them."
2. **Roland:** "Some of us have a club, and it's nobody's business but ours what we do in that club."
3. **Jonathan:** "I guess every family values its privacy. I know mine does. We never talk to outsiders about what we say and do inside the family."
4. **Abby:** "The company I work for has two kinds of policies. One kind they circulate in the form of memoranda, or they post them on bulletin boards. The other kind aren't ever written down — the only way you find out about them is by watching what regularly happens."
5. **Beverly:** "I think political parties have given up the 'smoke-filled backroom' approach to making decisions. Nowadays, everything's up front, out in the open. All political parties nowadays make their policies in public, and they have nothing to hide with regard to their procedures."
6. **Jerome:** "All international negotiations are a matter of secret conferences among lower-level diplomats, followed by public, top-level conferences to okay the agreements that have already been made."
7. **Carol:** "The members of my union don't make policies. The leaders of the union make the policies, and then spend a lot of time convincing the rest of us to go along."
8. **Irma:** "A society reveals itself through its laws, and its laws are public knowledge."
9. **Peter:** "You can tell what a society wants to conceal about itself by studying the difference between what kids are told in school and the way things really are."
10. **Molly:** "The newspapers in our country let nothing escape them. They reveal everything about everybody. Even if there were 'secret covenants, secretly arrived at' among polticians, businessmen and military leaders, the press would bring them to light sooner or later."

Leading Idea 5: Eight possibilities

The first discussion of "the four possibilities" appears in *Harry Stottlemeier's Discovery,* Chapter 13. Subsequent to that occasion, Harry and his friends make use of the four possibilities arrangement on several occasions. In this episode, Millie recognizes that if a third term (and its negation) are introduced, the number of arrangements is increased to eight. For example, the two terms, cake and milk, can be put together in four ways:

cake and milk
just cake
just milk
neither milk nor cake

Add a third factor, which is present in each case. For example, "at home." The result is:

cake and milk at home
just cake at home
just milk at home
neither cake nor milk at home

However, the third factor can now be negated. Consider instead the alternative possibility "away from home":

cake and milk away from home
just cake away from home
just milk away from home
neither cake nor milk away from home.

The only value of the eight possibilities, as in the four possibilities, is that exercise in such arrangements enables students to consider all logical alternatives and thereby possibly discover some which otherwise might have been overlooked.

EXERCISE: Agreement and disagreement in small groups

Four possibility and eight possibility charts are useful for schematizing various sorts of alternative possibilities — among them, ways of agreeing and disagreeing.

For example, suppose Mark, Maria and Fran wish to consider how many different ways there are in which they can agree or disagree with a school policy. They would come up with something like this:

A	B	C
1. agree	agree	agree
2. agree	agree	disagree
3. agree	disagree	agree
4. agree	disagree	disagree
5. disagree	agree	agree
6. disagree	agree	disagree
7. disagree	disagree	agree
8. disagree	disagree	disagree

NOTE: In constructing similar arrangements, you need keep in mind only that Column A alternates every FOUR instances, Column B alternates every TWO instances, and Column C every ONE.

EXERCISE: Divide the class into groups of eight, and have them chart their patterns of agreement and disagreement on any particular issue (e.g., Will there be a war next year? Is school this year better than it was last year? Do young people have the right to discuss their rights?).

EXERCISE: Choosing a career

When thinking about the future, it's important to keep in mind whether the career you're considering is one in which you have an *interest*, one for which you have the appropriate *abilities*, and one which will *pay* you enough money to live on. There are eight possibilities for combining these three factors.

Think of *one* of your interests (*e.g.*, being out-of-doors, meeting new people, etc.) and *one* of your abilities (*e.g.*, expressing yourself clearly, working with details, etc.), and use this information to fill out the chart below, using all of the eight possibilities.

JOB	INTEREST		ABILITY		INCOME	
	Does the job use my interest in ______?		Does the job use my ability in ______?		Does the pay enough for me to live on?	
A		Yes		Yes		Yes
B		Yes		Yes		No
C		Yes		No		Yes
D		Yes		No		No
E		No		Yes		Yes
F		No		Yes		No
G		No		No		Yes
H		No		No		No

1. List eight careers in which you are interested. Do some research on them to see into which category (A through H) they would fall on the chart. (Several might fall in the same category).

2. The job for which the answers to all three questions is "yes" sounds like the best choice. Can you think of any reason why, in general, you might refuse such a job?

3. The job for which the answers to all three questions is "no" sounds like the worst choice. Can you think of any reason why, in general, you might take such a job?

4. What conclusions can you draw from this exercise?

ER

EXERCISE: Voting for president

In voting, it's important to know the positions of various candidates on the political issues of the election.

Suppose that you were planning to vote in a forthcoming election, in which there are *three* candidates. There are also *eight* issues in which you are interested:

equal rights for minorities
guaranteed family income
American participation in world government
increased defense spending
draft of both men and women
restricting power of labor unions
income tax reduction
public works to reduce unemployment

You then examine the announced views of each candidate, and you make a chart of whether you *approve* or *disapprove* of each candidate's views on each issue. Your chart looks like this:

		Candidate	
	1	2	3
equal rights for minorities			
guaranteed family income			
American participation in world gov't.			
increased defense spending			
draft of both men and women			
restricting power of unions			
income tax reduction			
public works to reduce unemployment			

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In each of the 24 blocks, you enter the words "approve" or "disapprove". You discover that no two lines across are the same, and no two columns down are the same. Can you suggest a pattern which might meet that description?

Can you think of a reason you might have for *not* voting for a candidate whose views on each of the eight issues you approved? Can you think of a reason for voting *for* a candidate whose views of each of the eight issues you disapproved of?

ER/ML

Leading Idea 6: Relation of society to institutions

On lines 15 and 16, Mickey and Randy say that they want to know what institutions are and where one institution leaves off and the other begins. There are of course many different aspects of human life, e.g., economic, educational, political, religious, recreational, artistic, etc.

The manner in which each society organizes human activities to deal with each of these aspects of human life is called an institution. Each society has its own economic institutions, religious institutions, political institutions, educational institutions, etc. The family is an institution that concerns itself with childrearing. Schools are institutions concerned with education. Churches are religious institutions. Banks and stock markets are economic institutions. Institutions can also be described in a more collective sense. Instead of referring to each and every private business as an institution, people speak of "the institution of private enterprise." Instead of talking about particular churches, individuals refer to organized religion as an institution. There are people who will say that baseball is a national institution in America, and it has been alleged more than once that it is a national religion.

This last illustration brings up a problem that frequently is encountered in discussing institutions. They are so broad and encompassing that it is not surprising to find them overlapping or even being mistaken for one another. The philosopher Morris Cohen may have had his tongue in his cheek when he said that our national religion is baseball, but Max Weber was in deadly earnest when he said that for many people business is their religion. One of the things you can encourage your students to do is to seek more precise definitions and more explicit criteria by which institutions can be identified and distinguished from one another. At the same time, help them to see analogies and connections. In some ways a nation is very different from the family. In other ways there are resemblances. Many people object strenuously to talk about the "human family" and insist that it is just a figure of speech which is not to be taken literally. The family, it is insisted, is a human institution. The human race or species is not an institution at all. To compare them to one another is to make a serious error of categories. But, this should not deter you from encouraging your students to inquire into the extent to which such comparisons are legitimate. Is there a sense in which the human race *is* a family? Some of your students might observe "Well, members of the present society all have common ancestors. So wouldn't that make them a family?" Another might ask "Couldn't the way foodstuffs are distributed in the world be like the way food is distributed in a family?" These analogies may not be tenable but at least they are provocative and can elicit illuminating discussion.

EXERCISE: Similarities and differences among institutions

In the grid below list one way each institution on the left is *like* each institution across the top, *e.g.*, how is a business like a family? How is a school like a church? (Use civics references materials to help you find the information you need).

	church	school	family	bank	private enterprise	courts	political parties
church							
school							
family							
bank							
private enterprise							
courts							
political parties							

What are the things all these institutions have in common?

In the grid below, list one way each institution on the left is *different* from each institution across the top. (Use civics reference materials to find the information you need).

	church	school	family	bank	private enterprise	courts	political parties
church							
school							
family							
bank							
private enterprise							
courts							
political parties							

Can you generalize about the kinds of ways that institutions differ from one another?

ER

EXPLORING SOCIAL EXPERIENCE: Culture

EXERCISE: Institutions and cultural universals

Human beings behave the way they do not just because they have particular biological urges and appetites, but because they have learned and accepted certain conventional patterns of behavior. The sum of these acquired patterns is *culture*. Culture, in other words, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other habits or traditions which people have acquired as members of their society. This is the general understanding of the word "culture," as contrasted with the specialized understanding which refers only to the artistic or aesthetic behavior in a given society.

Certain characteristics appear to be common to all cultures; these are called "cultural universals". Of course, the way these traits are interpreted varies from culture to culture — for example, marriage, housing and hygiene are different from one society to the next.

Allowing for this differentiation from culture to culture, which of the following would you say are NOT universal (in other words, are NOT to be found in some cultures)? Which would you say are NOT institutions?

1. age-grading
2. athletic sports
3. bodily adornment
4. calendar
5. chess
6. cleanliness training
7. cooking
8. courtship
9. dancing
10. dream interpretation
11. education
12. ethics
13. family
14. feasting
15. fire-making
16. food taboos
17. funeral rites
18. games
19. gestures
20. gift-giving
21. government
22. greetings
23. housing
24. hygiene
25. incest taboos
26. inheritance rules
27. joking
28. kin-groups
29. language
30. law
31. luck superstitions
32. machine manufacture
33. magic
34. marriage
35. medicine
36. modesty
37. money-lending
38. mourning
39. music
40. mythology
41. numerals
42. obstetrics
43. penalties
44. personal names
45. property rites
46. puberty customs
47. religious ritual
48. residence rules
49. romantic love
50. sexual restrictions
51. status differentiation
52. tool-making
53. trade
54. vegetarianism
55. visiting
56. weaning

Leading Idea 7: Learning from people one knows

On page 29, line 13, Suki asks, "Instead of talking superficially to strangers, couldn't we talk seriously to people we know?" There are certain areas of learning in which any great degree of familiarity between the teacher and the learner may be disadvantageous. It is often said that persons learning to drive a car or play a piano should take lessons from teachers who are not members of their own families. Why is that? The reason is that the kind of detachment and objectivity necessary for the teaching and learning of such precise skills may not be customary in familial arrangements.

On the other hand, Suki may have a point. There may very well be aspects of human experience which technical specialists might miss. For example, if an individual wanted to find out what life in her family "in the old days" she would certainly consult parents and grandparents. If, moreover, one wanted to know about the values and attitudes of the older generation, there might be nothing better than to have a representative of that generation describe them. If one is going to explore values, the technical specialist may have only limited usefulness.

Perhaps one reason that the students trying to get the discussion out of the classroom is that they would like their discussions to be critical rather than merely descriptive. No doubt they are familiar with courses which are restricted to the investigation of factual data, without ever resorting to evaluations or judgments. Whether they are realistic in believing that conducting these discussions in their homes will help them to discover criteria by which they could make such judgments, remains to be seen.

EXERCISE: How do you know?

This is a matching exercise. List in the column on the left, ten things you know, corresponding to the items on the right.

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	Things I know	Ways I came to know
1.	____________________	a. reading
2.	____________________	b. being taught in school
3.	____________________	c. being taught at home
4.	____________________	d. personal discovery
5.	____________________	e. correlating my observations with those of other people
6.	____________________	f. discussion with friends
7.	____________________	g. radio and television
8.	____________________	h. scientific experimentation
9.	____________________	i. thinking
10.	____________________	j. other (explain)

EXERCISE: Who are your teachers?

In column A list twenty things that you know. They can be *facts*, such as "I know that George Washington was the first president of the United States," or "I know that I am the oldest child in my family"; or they can be *skills*, such as "I know how to ride a bicycle," or "I know how to speak Spanish"; or they can be *attitudes*, such as "I know I am smart," or "I know that I like you." Your list can contain a variety of items from these three, or any other, categories.

After you've completed your list, go over to column B and write down the name of the person(s) from whom you learned each of the things listed in column A. The names you wrote down may be specific, *e.g.,* people my own age. In some instances the person's name may not be known to you, for example, the author of some long-forgotten textbook, or it may be hard to attribute your learning to specific persons, as, for example, when we learn something from television.

When column B is completed, then go to column C and put a check (✓) next to the name of the individuals you have learned from who are personally known to you.

What percentage of the things on your list did you learn from someone you know?

Compare lists with a couple of your classmates. Does their percentage come close to yours? Do they have things that they know on their lists that you could have included on yours if you had more room?

Do your lists indicate that most of us learn most things from people we know?

Could you construct another list entitled, "Things I've Learned From People I've Never Met"?

	COLUMN A	COLUMN B	COLUMN C
	some things I know	who I learned it from	do I know this person?
1.			
2.			
3.			
4.			
5.			
6.			
7.			
8.			
9.			
10.			
11.			
12.			
13.			
14.			
15.			
16.			
17.			
18.			
19.			
20.			

ER

Leading Idea 8: Companionship, friendship, and love

Adolescence is a time when young people are aware of the range of differences there can be in social relationships with their peers. They know that there are peers with whom they are frequently together, but whom they would not describe as their friends. And there are those who are their close friends with whom they know for certain they are not in love. How does one tell one kind of relationship from the other? This is the question that Lisa and Mark are discussing on page 30.

It would seem that companionship differs from friendship and love in regard to the meaning it has for the persons involved. Individuals need only be together a great deal in order to consider themselves companions. The relationship may have relatively little meaning for them other than habitual togetherness.

In the case of friendship and love, relationships are intensely meaningful. It is not a simple matter to find criteria by which the two types of relationship can be clearly distinguished. There is a familiar saying that love is a relationship in which the other person's happiness means as much to one as one's own. However, could not the same thing be said of friendship? Friendship might be defined as a social relationship between equals, in which there is no expectation of benefit on either side, but the same might very well be said of love.

In your discussions you should ask your students if they can identify anything which is always present in love relationships and never present in friendship, or conversely, something that is always present in friendships, but never present in love. If they could do either of these two things, they would have sound criteria for distinguishing between the two.

EXPLORING SOCIAL EXPERIENCE: Small Groups

EXERCISE: Friendship, familiarity and group membership

In each of the following cases, do the following:

A. Consider whether the statement represents a valid generalization (Would you say it "never happens", "sometimes happens", "usually happens", or "always happens"?)

B. If you think this sort of thing sometimes or generally happens, explain why.

C. If you think there are times it doesn't happen, say why.

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1. The more familiar other people become, the more likely we are to become friendly with them.
2. We tend to choose as friends people who have ideals and values like ours, rather than people who are like ourselves.
3. People tend to join groups that already share the same values.
4. If you have strong ties with one group, and weak ties with a second group, and if the two groups should come into conflict, you will withdraw from the second group.
5. The more rapidly newer members join a group, the more the older members will resist.
6. Newer members in a group tend to feel inferior to older members.
7. The more eager you are to join a group, the more willing you are to

abide by its rules and standards.
8. The more communication there is between two groups, the less likely it is that they will come into conflict with one another.
9. The more that groups are isolated from one another, the more tension they feel with regard to one another.
10. Groups which exclude new members tend to have high morale.

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EXERCISE: Companionship, friendship and love

How would you classify the following situations?

	Companionship	Friendship	Love	?
1. Tom and Rich go bowling together once a month, but those are the only times they are together.				
2. Tom hangs around Marie's house practically every night until midnight, and they're together all day on Saturdays and Sundays.				
3. Rich helps Jack with geometry and Jack helps Rich with English.				
4. Jack keeps hoping that Mrs. Joyce, the English teacher, will keep him after school.				
5. Tom and Marie kiss each other often in public.				
6. Debbie secretly expects Rich to ask her to go to the prom with him, and she knows she'll accept, but she tells her friends she can't stand him.				
7. Debbie and Marie are always telling their friends how much they like each other.				
8. Rich and Sue think constantly (and with great affection) about each other.				
9. Sue is very happy, and would like Marie to be as happy as she is.				
10. Debbie is not happy, and would like Mindy to be as happy as she is.				

Leading Idea 9: Breaking up

Ask your students if social acquaintances, friendships, and love relationships all break up in the same way, or if each has a specific way of terminating. The notion that each relationship has its own unique way of ending brings to mind the famous opening sentence of Tolstoy's *Anna Karenina:* "All happy families resemble one another; every unhappy family is unhappy in its own fashion."

Ask your students to consider what causes friendships to break up. Let them compare notes. They might find many similarities in their accounts. Do social associations break up, or do people simply drift away from one another because other things attract their interest? What about love relationships? On page 30, Mark says, "We were friends. More than friends." He wants to know why Lisa wanted to break up.

An investigation into the causes of "breaking up" may reveal more about what holds love relationships together than direct exploration of relationships that have not yet ended. Examine the comments you get from your students and put them on the board. The students will say things like: "I no longer found her interesting." "He put too many demands on me." "She tried to run my life." "He was always telling me what to do." "We didn't share the same values."

Examine the first statement. "I no longer found her interesting." What makes other people interesting? Is it because they are so much like oneself and share one's interests, or is it because they are so different and do things that are novel and surprising? In other words, ask your students if friendships, companionships, and love relationships are based upon similarities or differences. Is breaking up due to the disappointment of not getting what one expected?

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EXERCISE: Breaking up

The following conversations take place between couples whose friendship is beginning to break up. How many different reasons can you discover in their remarks for their not wanting to continue?

JOHN: I feel like I'm monopolizing your time. You should feel free to date other guys.
MARY: We've hardly been spending any time together at all.

MARIO: If you like my friend Francesco so much, maybe you should be going with him instead of with me.
JUANITA: If you didn't dislike my friend Francesca so much, maybe I would have found it easier to get along with you.

JOHANNES: I think we're too much alike.
MARIANDL: Nonsense! I think we're too different.

JEANNETTE: You only want to go out with me in order to show me off.
MARTY: Must we always be by ourselves?

JANET: Your family doesn't like me.
MORT: That's funny — I had a feeling that's how your family felt about me!

MARTA: I sometimes think you'd prefer spending your time with guys.
JON: And you seem more comfortable with girls, so we're even.

Leading Idea 10: Social relationships

On page 31, Lisa asks, "Ms. Williams, are there any social relationships that are basic?" Lisa's question presupposes that she has some understanding of (a) the emergence of the self, (b) the nature of social relationships, and (c) the connection between the two. Although these questions do not come up directly in *Mark*, it would be most advantageous for you to spend some time discussing these issues.

You can begin by suggesting the outlines of one theory that has been offered with regard to the development of the self. The following is an outline of some of the central features of this theory:

1. When we perform an action that is addressed to another person and when our action evokes a similar response from ourselves as well as from the person to whom the action is addressed, then we have an instance of shared meaning. This is the nucleus of communication and the formation of community because the two people respond in the same way when one makes a gesture to another. A response that is not shared by both participants is not social. For example, if a dog guarding a bone barks loudly and causes another dog to run away, this could merely be a cause-effect relationship, no different from our throwing a stone at the dog and having him run away. However, one may sometimes observe this happen: a little dog will bark at a big dog and then they will both retreat. The little dog is as surprised and frightened by its bark as the big dog is. The bark has produced a *sharing of meanings*.

If you extend your arm and another person backs away, this could be a mere reflex explainable in stimulus-response or cause-effect terminology. But take the case of a mother extending a spoonful of food to an infant and both she and the infant respond to her gesture by opening their mouths. Once again, this is an act of communication through a sharing of meanings and is the basis for the establishment of a community.

You may have had this happen to yourself. You were talking to your class and suddenly you heard yourself as they must have heard you. For the first time you heard your own comments to the class in the same way the students did. This would be genuine community, because you have put yourself in the place of the persons to whom you were making your statement.

Thus our behavior becomes significant when meanings are shared through our taking the attitude of others toward what we say or do. Without this behavior, one cannot have a community.

2. The developing child assumes the attitudes of others towards itself. For example, a child has been told not to eat cake between meals. One may hear this child approaching the cake plate and saying softly to itself "no!" The child begins to internalize its parents' attitudes towards it, its siblings' attitudes, its teachers' attitudes, and so on. These internalized attitudes come to constitute a major portion of the child's self. They represent what the child thinks other people think of it and what other people expect of it. If the child thinks that its parents or teachers consider it unintelligent, untalented, or bad, the child will think of itself in these terms.

But there is another aspect of the child's self which consists of the way the child responds to these internalized attitudes of others. The child may respond consistently with the attitudes of others. Its parents think the child stupid, and the child thinks of itself as stupid. However, the response of the child can never be predicted with any assurance. The child's response to the attitudes of others may be different. A child may go ahead and eat cake, despite the injunctions of others. If a teacher intimates that a student is stupid and the child tells himself, "No, I'm not," then the child is expressing an autonomous, individual judgment over and against the attitudes of other people.

The child's self-concept is to a considerable extent made up of the internalized attitudes of others towards himself and his response to those attitudes.

3. As the child internalizes more and more attitudes of others, it begins to develop a general sense of the attitude of society at large towards it own ongoing behavior. The child begins to become aware of what is traditionally or conventionally expected of an individual in a given social setting. It learns that these generalized expectations are what are considered "proper" by society. Once again, how the individual responds to this generalized awareness of society's expectations may not be understood by anybody, including the individual in question.

Unless provision is made in a community for different modes of responding to the generalized other, what will result is a tribal kind of society with complete conformity of thought and conduct. Tradition will reign supreme and no one will deviate from it at all. Thus, the other aspect of the self — the unpredictable, independent, and creative way that the child is capable of responding — needs all the more to be nurtured and developed if one values a community that is flexible and free.

4. In addition to internalizing the attitudes of others towards ourselves and of the generalized other towards ourselves, the child may be able to internalize the attitudes of others towards the common activities or projects in which they are engaged. The child who joins a game not only learns to take into account how the other players will respond to his moves in the game; he also acquires a sense of how the other players view the game as a whole. He begins to share their enthusiasm for the game and their commitment to the rules.

For all of this to come about the child must be able to grasp the rules of the game and to acquire a comprehension of what the appropriate response should be if the other players act in certain ways. This comprehension is a necessary preliminary to the child's internalizing the group's attitude towards the activity in which the group is engaged. Such a move entails the child's readiness to commit itself to a cause larger than itself. A child may step aside for a pinch hitter, because the child recognizes that doing so, while not in his own personal interest, is in the interest of the team as a whole and of the game in which both teams are involved. At this point, the *social* self wins out.

The theory outlined above is no more than a single approach to the problem of the emergence of the self. It can and should be questioned sharply in each of its four stages as they unfold. Some children will think it makes too great a provision for social control of the individual, and others will argue that it makes ample allowance for initiative and creativity.

The theory just described could be contrasted with the Freudian theory of the self or with just many others. Concentrate on exercises which enable the students to discuss the emergence of the social self. Do not attempt to didactically present either this theory, or the Freudian theory, or any other as the authoritative account of the formation of the self. Let alternative possibilities emerge out of the discussion of the exercises.

The benefit of helping students deal with the issues raised by such theories is that it gives them an opportunity to construct for themselves more plausible or credible explanations than they hitherto have been able to devise.

EXERCISE: Relationships

A relationship is a connection between or among a set of objects. Here are some major varieties of relationships, with an example of each:

spatial relationships	a square yard *is larger than* a square inch.
perceptual relationships	carmine *is redder than* pink.
aesthetic relationships	this building *is more handsome than* that one.
geographical relationships	Rhode Island *is east of* Oregon.
social relationships	George *is a friend of* Tom's.
economic relationships	When supply goes up, prices usually go down, so the one *is inversely connected to* the other.
familial relationships	Mr. Wilson *is the grandfather of* Fred.
arithmetical relationships	Twenty-two *is divisible by* eleven.
geometrical relationships	This line *is parallel to* that one
logical relationships	This statement *is the contradictory of* that one.
grammatical relationships	Nouns can *be modified by* adjectives.

There are, of course, many overlappings among the above, and there are many other kinds of relationships in addition to those listed above. The following list gives some more illustrations of relationships. How would you classify them?

a. Jack is an enemy of Dan's.
b. Oil is thicker than water.
c. The doors are uglier than the windows.
d. A line is composed of points.
e. In a valid argument, true conclusions follow from true premises.
f. Paul is a cousin of Ed's.
g. Mr. Jones is the employer of Miss Smith.
h. Miss Smith is taller than Mr. Jones.
i. 1990 is later than 1985.
j. Gasoline is made from petroleum.
k. Vera is a classmate of Spencer's.
l. A chapter is a part of a book.
m. This house is made of wood.
n. He was my leader and I was his follower.
o. Bozo is funnier than Zeppo.

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EXPLORING SOCIAL EXPERIENCE: Small Groups

EXERCISE: Outcomes of group membership

Indicate whether or not you agree with the following statements, and give your reasons for agreeing or not agreeing.

1. When a group is badly organized, the members behave competitively towards one another.
2. When a group is badly organized, the members withhold information from the leaders.
3. Every group has a "public agenda": those things that the group is willing to say publicly that it is trying to achieve. 26
4. Every group has a "hidden agenda": those things which each member of the group privately hopes the group will achieve.
5. The best way to achieve redirection of the group is through active discussion.

EXERCISE: Properties and relationships

Features of an individual person which that person physically possesses or which that person displays in his or her behavior are called *properties*. Thus, one person's properties may include being slow-speaking, red-haired, two-legged, and argumentative, while another person's properties might include being tall, thin, long-nosed and patient.

On the other hand, we may describe a person with reference to that person's *relationships*. Thus, to be a grand-daughter is a matter of being descended from grandparents, and does not consist in some physical or behavioral property.

Classify the following descriptive features:

	Properties	**Relationships**	**?**
1. George has large ears.			
2. George has a "swelled head"			
3. George has a cousin named Ted.			
4. George has pet mice.			
5. George has hiccups.			
6. George has a bank account.			
7. George has a girlfriend.			
8. George has big plans.			
9. George has ancestors.			
10. George has bad dreams.			
11. George goes to school.			
12. George is on the soccer team.			

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Leading Idea 11: Transactions

One page 31 line 18, Lisa says, "By engaging in buying, you become a buyer, and by engaging in selling, you become a seller." Ms. Williams replies, "Right, it is a transaction, and until the transaction takes place, you are neither a buyer nor a seller."

The previous chapter described the way in which a person might acquire a new status and enter into a new social relationships without personally having done anything. The example was Harry's becoming an uncle. The present instance concerns the way in which individuals acquire new status or play new roles by entering into social transactions. An example is a small child, who for the first time in her life, is permitted to hand over the money to the cashier at the movie house in return for a ticket. Until that moment she was not a buyer. Suddenly, by entering into an economic transaction, she becomes a buyer for the first time in her life.

This way of putting things may be a bit disturbing to some of your students. It means, they may point out, that one is not a hero until one acts heroically, nor is one a coward until one behaves in a cowardly fashion. One *must* act in order to acquire a certain characteristic. One must lend in order to be called a lender. One must resist in order to be called a resister. The problem here, as your students will point out, is that a person may acquire a status in spite of the fact that he has not yet performed any activities in keeping with that status. A newly hired member of the fire department is called a fireman even though it may be weeks before he has to fight a fire. A person who has all the credentials for practicing medicine is called a doctor even though he blunders every time he does an operation.

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EXERCISE: Transactions

Transactions are social relationships in which some business, negotiation or exchange takes place. Thus, bargaining over price is part of a transaction between buyer and seller. Paying and receiving money is another part of the transaction.

Which of the following would you call *transactions,* and which would you say are social relationships that do not involve transactions?

	Transactions	Not Transactions	?
1. Buying a house.	☐	☐	☐
2. Making a treaty between two nations.	☐	☐	☐
3. Trading postage stamps.	☐	☐	☐
4. Betting on horses.	☐	☐	☐
5. Eating.	☐	☐	☐
6. Feeding a baby.	☐	☐	☐
7. Giving and receiving affection.	☐	☐	☐
8. Dutch treats.	☐	☐	☐
9. Working in a corporation as a bookkeeper.	☐	☐	☐
10. Working as a volunteer with the Red Cross.	☐	☐	☐
11. Agreeing to plead guilty in return for a lighter sentence.	☐	☐	☐
12. Awarding and receiving Medals of Honor.	☐	☐	☐
13. Engaging in a fist fight.	☐	☐	☐
14. Corresponding with friends by mail.	☐	☐	☐
15. Putting money in a savings account.	☐	☐	☐

EXERCISE: Logical Tic-Tac-Toe

Rules:

1. One player writes in block letters, the other in script.
2. Each player is attempting to complete a valid syllogism of the form Barbara (all three statements begin with "All.")
3. The two players must use different terms in their syllogisms.
4. Players flip a coin for which is to go first.
5. The winner is the player who can get a valid syllogism in a straight line (down, up, across or diagonal).
6. It does not matter whether the major or the minor premise is put first.

Example:

3 ALL KITTENS ARE FELINES	6 *ALL OATS ARE CEREALS*	8 *ALL OATS ARE GRAINS*
4 *ALL OATS ARE CEREALS*	2 *ALL CEREALS ARE GRAINS*	5 ALL CATS ARE FELINES
1 ALL KITTENS ARE CATS	7 ALL CATS ARE FELINES	9 ALL KITTENS ARE FELINES

(numbers indicate sequence of moves)

In the above example, the script-writer wins, with moves 1, 7, and 9.

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Variants: 1. Players are allowed to use the same terms.
2. Players are allowed to use valid forms other than Barbara.

Leading Idea 12: Self-interest

In Chapter Two Leading Idea 21, there was a discussion of the notion of self-interest. Now on page 31, Lisa is interested in contrasting social relationships in which self-interest is involved with social relationships in which there are other considerations to be taken into account along with self-interest. For example, if a person buys some nails at a hardware store, he presumably does so because he has a personal need for such nails. The proprietor of the store charges a price which gives him a certain profit. In this case, the buyer is engaging in a transaction for his self-interest, and the proprietor is doing likewise. On the other hand, if a person is taken to the hospital for an operation, it is not assumed that the doctor is performing the operation solely or primarily out of self-interest (although self-interest may not be totally absent.) Likewise, in a love relationship or a friendship, self-interest is not the only consideration. Concern for the friend or loved one might very well be equally important. This could even be the case with certain occupations. For example, a fireman or policeman may risk his life to save someone else, or a teacher may be as concerned with her students' growth as withherself.

It is not unlikely that there will be one or several members of your class who will offer the opinion that everything is done out of self-interest. This will be formulated as "self-preservation is the first law of nature," or "always look out for number one" or any of the other ways of expressing this view. Ask your students to consider whether such statements genuinely describe human behavior or are they merely cliches. What counter-instances can your students offer to this view that self-interest is always of prime importance?

DISCUSSION PLAN: Can ends justify means?

30

Is it ever true that "the end justifies the means"? When people remark that, "the end justifies the means," they may be saying that, in certain cases, their goal or objective (end) may seem so overwhelmingly important to them as to warrant using *any* means in order to obtain it. On this interpretation, any behavior, no matter how odious or unscrupulous, can be justified if it is a means to the desired end. But another interpretation of the expression, "the end justifies the means" is much less sinister; according to this interpretation, when we are asked for our *reason* for using a given means, we simply cite the end we have in mind. Finally, in discussing this matter, it should be kept in mind that, whenever someone remarks, "the end justifies the means," we should be prepared to ask: "Do you mean, *regardless* of other consequences, or do you mean having taken other consequences into account?" The two situations are very different.

Discuss the following remarks:

1. "Getting rid of the roaches in the pantry is a top priority matter with me, so I'm putting roach powder in all the food. That'll get 'em! The end justifies the means."
2. "I want that Billy Joel record so bad that I'll save all my allowance money until I get it. The end justifies the means."
3. "The auto industry is the backbone of this country's economy. We should be willing to put up with the inconvenience of the carbon monoxide. The end justifies the means."
4. "Nurse, this patient has acute appendicitis. Prepare for an operation immediately! The end justifies the means."
5. "Nurse, this patient is in a malnourished condition and also has a tumor that required to be operated on. Let's not wait; let's operate. The end justifies the means."
6. "Nurse, this patient is in a malnourished condition and would not survive an operation just now. In a month, however, he could endure the operation, and the tumor meanwhile would not get that much worse. The end justifies the means."
7. "There's nothing so evil as war. But the only way to put an end to war is by getting rid of our enemies. That's what we've got to do, fight a war to end war! The end justifies the means."
8. "There are their spies in our country and our spies in their country. But we're going to uncover their spies, even if we have to set up a police state and spy on everyone's private activities in order to do it. The end justifies the means."
9. "Freedom is a value so desirable that, if people don't want to be free, we've simply got to force them to be free. The end justifies the means."

DISCUSSION PLAN: Ends and means

It is said that, for many ages, human beings ate their meat raw. But according to legend, this is how the art of roasting meat was said to have been accidentally discovered. The Chinese peasant, Ho-ti, went out one day and left his cottage in the care of his son Bo-bo, a great lubberly boy who was fond of playing with fire. Bo-bo allowed some sparks to fall on some straw, and the entire house burned to the ground. Also, there perished in the fire a fine litter of pigs. Bo-bo happened to touch one of the pigs, burnt his hand, and put his fingers in his booby fashion in his mouth. It tasted good, so he began cramming the rest of the pig down his throat. Just then his father entered and proceeded to beat him, but Bo-bo paid no attention, so delighted was he by the newly-discovered taste of roast pig. He offered some to his father, who touched it and, like his son, put his fingers to his mouth. He promptly sat down and joined his son in finishing off the litter. Ho-ti's neighbors now observed that his cottage had begun to burn down more frequently than ever. Soon it was discovered that he and his son were burning their houses down to obtain roast pig. They were brought to trial, and the evidence was presented to the jury. But the same thing again happened: the foreman touched the roast pig, put his fingers in his mouth, and before long so did the other members of the jury. Ho-ti and his son were promptly found Not Guilty. Soon afterwards, the Judge's house was observed to burn to the ground, and before long there were fires in every direction. Fuel and pigs grew very expensive. The insurance companies closed down. Homes were built in a more and more flimsy fashion until the very science of architecture seemed to be doomed. Things continued this way until a sage arose in China who discovered a way to roast a pig without at the same time burning down one's house.

—adapted Charles Lamb,
"A Dissertation Upon Roast Pig"

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1. Does this story illustrate the saying that "the end justifies the means"? If so, how?
2. Does this story illustrate the saying that "as ye sow, so shall ye reap"? If it does, how? If it does not, why not?
3. Is the point of the story that people are foolish if the means they use are inadequate to produce the ends they seek?
4. Is the point of the story that people are foolish if the means they use do produce the ends they seek, but also produce other consequences which are highly disadvantageous to them?
5. Suppose a criminal committed a crime, but no one ever suspected that he had done it, so that he lived prosperously ever after. Would you say that, in such a case, the end had justified the means?
6. We judge a means in terms of the way it produces a given end. How do we judge the end?
7. Is it possible that each end we select must be considered in terms of the way it can serve as a means to some further end?
8. Is it possible that there is some end or goal which is our ultimate objective, and is not itself a means to any further end?

Leading Idea 13: When are if-then statements appropriate?

Certain sentences are called conditionals or hypotheticals. They are compound sentences of which the first part begins with "if" and the second part with "then." (For example, "If the principal comes in the room, then the class will quiet down.") The example just given illustrates the use of the conditional to refer to a causal connection. It suggests that the entry of the principal into the room will be sufficient to produce a reduction of noise in the classroom.

However, there are many other uses of the conditional. It may indicate a logical consequence (If this is Tuesday, then tomorrow must be Wednesday), a possible response to an action (If you step over that line, I will punch you in the nose), a probable consequence of a given state of affairs (If he survives tonight, then he will recover) or the relationship between a test operation and a concept (If it scratches other things but is not itself scratched, then it's a diamond). There may be many other ways of making use of "if-then" conditionals.

One kind of conditional very similar to the last type illustrated above is a compound sentence in which the first clause consists in the observation of a symptom, which is then employed as a criterion for a certain diagnosis. ("If the patient has this kind of rash all over his body, then he's got chicken pox.") Lisa's objective is to distinguish friendship and love from social acquaintance. It occurs to her that there is a kind of behavior which is found in one case, but not in the other. The behavior in question is the setting of conditions, as in transactions, where self-interest is a factor. Lisa claims that it may be perfectly legitimate to say to a classmate or some other acquaintance "if I do this for you, then will you do this for me?" But, she argues, such behavior is thoroughly uncharacteristic of friendship or love relationships. She believes, therefore, that she has discovered a criterion by which one set of relationships can be distinguished from the other.

EXERCISE: If-then statements

Consider the following "If-then" statements. Under what circumstances, if any, do you think such statements would be appropriate? Under what circumstances would they be inappropriate?

1. Mr. Wilson (to Dennis): "If you'll mow my lawn, I'll give you a dollar."
2. Mr. Wilson (to his son, John): "If you'll mow the front lawn, I'll give you ten dollars."
3. Edgar (to Pam): "If you let me kiss you, I'll give you a dollar."
4. Pam (to Edgar): "If you give me a dollar, I'll let you kiss me."
5. Mr. Wilson (to his son, John): "If you want me to help you with your irregular French verbs tomorrow night, let me see you study your geometry tonight."
6. Pam (to Suzy): "If you're really a friend of mine, you'll break your date with John tomorrow night and go skating with me instead."
7. Mr. Wilson (to auto salesman): "If you'll reduce the price on that red sedan to $5,000, I'll take it."
8. Suzy (to John): "If you'll agree to go steady with me afterwards, I'll go to the dance with you tonight."
9. Pam (to Suzy): "I'll take your boyfriend John off your hands if you'll take my boyfriend Hector off my hands."
10. Hector: "If I thought Pam would accept, I'd ask her to marry me when we've finished high school."

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EXERCISE: "If-then" statements. ends-means relationships and cause-consequence relationships

There is a saying that "who wills the end, wills the means." Another way of putting this remark would be as follows: if we are really committed to obtaining a certain end, then we must be willing to use the means that will guarantee the attaining of such an end. For example, if you are genuinely committed to becoming a proficient musician, then you must be willing to engage in long hours of practice, since this is the only way of developing such proficiency.

In translating *end-means* relationships into "if-then" statements, the usual procedure is to put the end in the "if" clause, and the means in the "then" clause. For example, "If you want to be a star, then you'd better learn to act."

What happens if the end is not put in the "if" part of the hypothetical statement, but is put in the "then" part? Well, the result is really not a "end-means" relationship, but a "*cause-consequence*" relationship. The first part is the cause, and the second part is the effect, or consequence. For example, "If you drop that egg from up here on the roof, you're sure to break it."

In the following cases, would you say the "If-then-- sentence expresses an *end-means* relationship or a *cause-consequence* relationship:

1. "If you stay underwater long enough, you'll drown."
2. "If it's an omelette you want, then you're going to have to break some eggs."
3. "If we want peace, then let us prepare for war."
4. "If we want peace, then let's stop preparing for war."
5. "If you want to be undetected, then don't leave fingerprints."
6. "If it's war you want, then it's war you'll get."
7. "If you don't want people to know, then keep your mouth shut."
8. "If you want people to know, then all you've got to do is tell them."
9. "If you touch this switch the door to your cage will open."
10. "If you do nothing, nothing will happen."

Leading Idea 14: Association vs. community

In Chapter Two Leading Idea Eight the possibility was raised that some creatures are instinctively social, and others are instinctively individualistic or even antisocial. The possibility that some of the latter creatures might engage in social behavior in spite of their natural disposition to do otherwise was also discussed.

Now, in Chapter Three, a related distinction — that between association and community — is encountered. On page 32, Lisa defines associations as social groupings "built on exchanges" where all the participants are seeking some advantage for themselves. If all the individuals in a social group are not seeking merely their self interest, Lisa would call such a group a community.

One could arrive at the same distinction by defining associations as social groups where the members act together for common purposes, but each individual member is seeking his or her self interest. Thus, a factory where everyone comes to work in order to produce a certain kind of product is a model of an association. Even the riders on a bus, in a fairly loose sense, could be called an association, since the only reason for finding themselves together on the same bus is that they are all going to the same destination. On the other hand, people who are born into a long established village in a highly traditional society simply take it for granted that they should live as their ancestors lived, that they should know and accept one another on a personal basis, and that they should continue to belong to such a community without ever attempting to investigate the value to them of so doing.

Communities are social groupings in which the participants exhibit fidelity to a common cause, method, ideal, or process, and the welfare of the group engaged in such a process is of more importance than the interests of any one individual. For example, the scientific community is held together by shared procedures and commitments to objectivity, truth, openness of evidence. The existence and continuation of such a community is of greater importance than the outcome of any single scientific enterprise.

Likewise a religious community is knit together by allegiance to ideals which transcend the self-interest of any one member of the community.

Sometimes communities grow out of associations. At first the people come together for individualistic reasons, but slowly a sense of community is formed. The members come to appreciate shared experiences, and they cooperate simply because they enjoy cooperating. They respect each other as persons regardless of the contributions of each member, and they develop a fidelity to the community itself such that the community transcends the individual advantage of any one single member.

EXPLORING SOCIAL EXPERIENCE: Associations

EXERCISE: How and why are associations organized?

The words "association" and "organization" are often used interchangeably. This is because an organization is often defined as "a number of people, formally joined together and usually assigned specific functions, for the purpose of achieving a stated goal", while an association is often defined as "a number of people, formally organized, who have joined together in order to achieve a common goal." For our purposes, the two terms will be taken to mean the same thing. Associations (or organizations) are:

1. **formal** (their members must behave in accordance with specific policies, rules, regulations and procedures);
2. **pyramidal** (their members usually fall into higher, middle and lower levels of authority);
3. **complex** (they are usually so large that most relationships are impersonal).
4. **lasting** (they do not die with the death of any one of their members).

In light of the above, how would you answer the following questions?

1. Which, if any, of the following are *not* associations or organizations?

   The Red Cross
   The Boy Scouts
   The Republican party
   The American Legion
   The pirates led by Captain Hook
   The March of Dimes
   The Rolling Stones
   Leavenworth Prison staff and inmates
   A baseball crowd on a July 4th doubleheader
   Two couples on a double date

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2. Which, if any, of the following individuals were *not* leaders of large organizations?

   Abraham Lincoln
   William Wordsworth
   Hannibal
   Huckleberry Finn
   Socrates
   Charlemagne
   Robert E. Lee
   William Shakespeare
   Thomas E. Edison
   Walt Disney

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EXPLORING SOCIAL EXPERIENCE: Associations

EXERCISE: How are associations organized?

The following generalizations are fairly well established. What *reasons* can you give for each of them? Can you give illustrations?

1. The larger and more complex the society, the more numerous are the associations that exist within it.
2. Whenever a controversy divides a society, and an association appears on one side of the issue, an opposing association will appear on the side.
3. Organizations that begin as informal and voluntary associations have a way of becoming formal and structured.
4. Many associations that have become highly structured seem to forget their original goals, and to concentrate instead on following established procedures.
5. The larger the organization, the more levels or ranks it contains.
6. The more decentralized the organization, the more toleration there will be for internal differences.
7. Organizations tend to be more strongly centralized during external crises than during normal periods.
8. The more rigidly organized the association, the more limited is the communication from below to above.
9. Informal groups can develop within an organization, and can effectively work to oppose the organization.
10. Middle-level personnel within organizations are subject to pressures from above and pressures from below.

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EXPLORING SOCIAL EXPERIENCE: Associations

EXERCISE: Working in organizations

Suppose you had finished high school and were looking for a job. How would you rank the following situations, assuming (a) that you like to be independent and to work with a minimum of supervision; (b) that you like a situation where policies and regulations are fixed and explicit, and where there is constant supervision. Those you would prefer most, rank with a (1), and those you prefer least, rank with a (5).

Working in:	(a) If I wanted minimum supervision:	(b) If I wanted maximum supervision:
1. a department store		
2. a trucking firm		
3. a Skid Row mission		
4. a supermarket		
5. a church		
6. a dance studio		
7. a hospital		
8. a country club		
9. a community center		
10. a hamburger stand		
11. a dress shop		
12. a pest-control firm		
13. an advertising agency		
14. a printing firm		
15. an employment agency		

Leading Idea 15: Identity as a web of relationships

On line 34, page 32 Harry asks, "does it mean that we become who we are by engaging in various social relationships?" All human beings are related to other people. Some of these relationships, such as those with members of one's family, can be highly significant. Other relationships may be of relatively minor importance. Nevertheless each person is situated at the center of a web of social relationships. In a sense each person has his own social "world" made up of the individuals who are parts of his life. The structure of personal identify can therefore be said to exist in the pattern of these social relationships. Naturally, many of these relationships are with people no longer living, such as our ancestors.

This is not to say that one's personal identity is made up exclusively of relationships with other persons. One may have a relationship with things, such as one's property, or books, music, ideas or one's country. One's society is itself a vast and intricate of web of social relationships.

Ask your students to consider in what ways the identity of Maria differs from that of Mark. They have the same home, the same parents, go to the same school, and yet are very different. Perhaps one of the crucial differences is that Maria has a brother and Mark has a sister. Your students could make up lists of their own personal relationships and try to figure out how such relationships crisscross, firstly, within each one's own identity, and secondly, among the identities of the students in the class. They all have the same teacher, the same principal, the same senators, the same representatives, the same president, army, country, but they all have different parents and siblings.

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DISCUSSION PLAN: Identity and the web of relationships

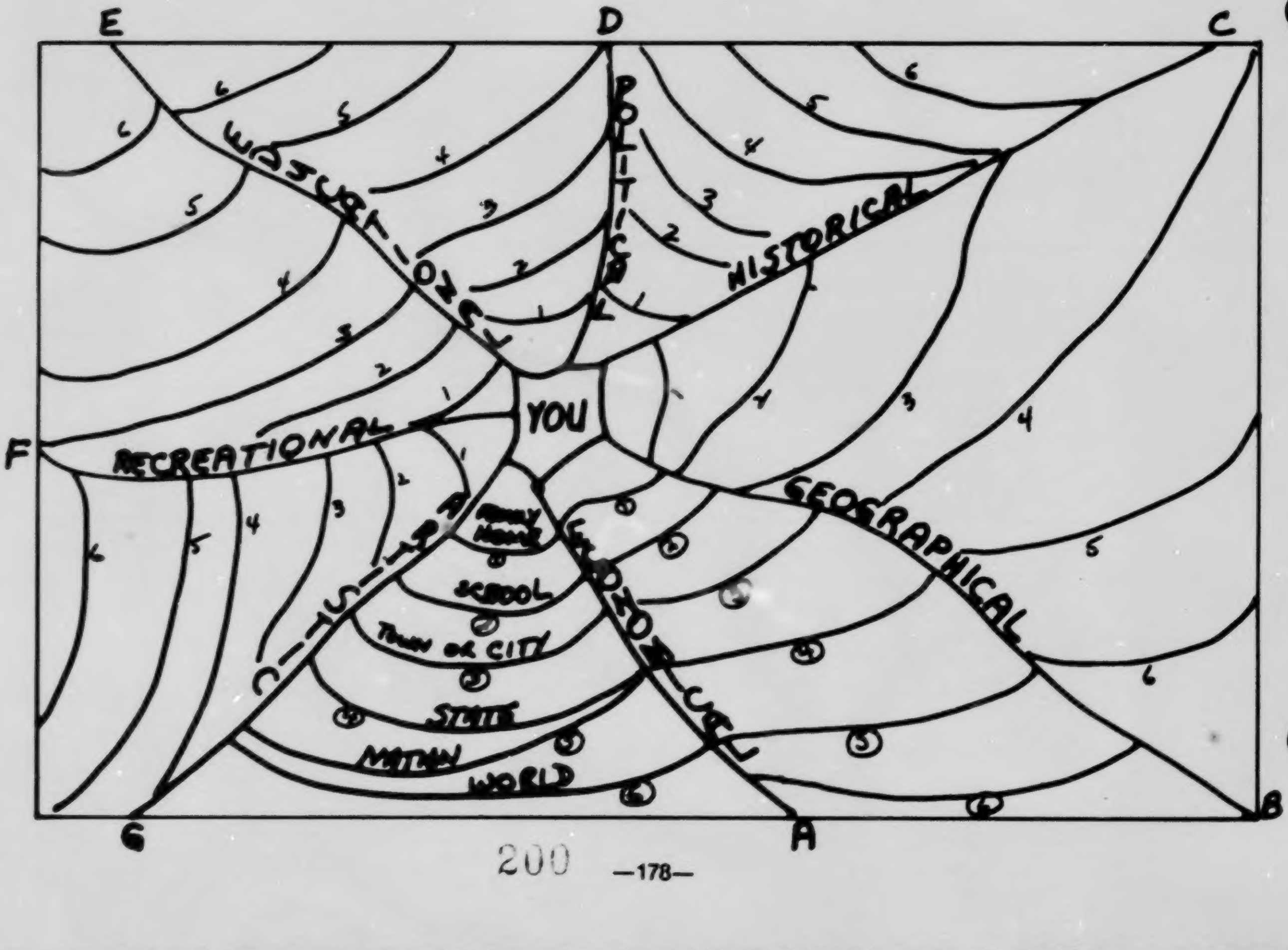
1. What difference does it make if you are the youngest child in the family, and if you are the oldest child?
2. If you have ever had to change your school, did it make you feel like a different person?
3. If you had to change your country, would it make you feel like a different person?
4. If you had to belong to a different family, would it make you feel like a different person?
5. If you are now right-handed, and you were to wake up tomorrow and discover you were left-handed, would it make you feel like a different person?
6. Do you think people who lose their sight, or their hearing, begin to feel like different persons?
7. Do you think people begin to feel like different persons when a member of their immediate family dies?
8. Do you think a person feels a different sense of his or her own identity upon getting married?

EXERCISE: Personal identity as a web of relationships

Imagine yourself as the center of the web shown on this page. The concentric rings are numbered from 1 to 6. The radial strands going from the center out are lettered from A to G. With this scheme, you can construct 42 different points (such as F-3 or B-6) which represent intersections of rings and radials. Each intersection therefore represents a relationship which you have with some aspect of the world.

Divide the class into two equal groups. Let each group arrange a sequence or order in which they are to be called upon. (Use alphabetical listing by first name, or order of birth, or some such non-controversial method.)

Now, have the first person in the first group challenge the first person in the second group by calling off a position (such as B-4), to which the corresponding person must answer by stating in what way he or she exemplifies that relationship ("I'm a resident of Nebraska.") The second person in the second group now challenges the second person in the first group, and so on.



E
D
C
F
B
G
A
POLITICAL
HISTORICAL
GEOGRAPHICAL
RECREATIONAL
YOU
FAMILY HOME
SCHOOL
TOWN OR CITY
STATE
NATION
WORLD
1
2
3
4
5
6

Leading Idea 16: Do we always act for personal advantage?

At the bottom of page 32, Sandy maintains that people are always concerned with their own advantage, whether they belong to a community or not. This is a position that has always had adherents (sometimes it is called egoism.) The proponents of Sandy's view generally maintain that no matter how unselfish an act appears to be on the surface, the underlying motivation will always turn out to be self-interest. For example, one person does another a favor. The recipient of the favor is very much moved, and expressed gratitude. Yet, as one writer has put it, "Gratitude is merely a lively sense of favors yet to come." In other words, one expresses one's gratitude in order to obtain future benefits.

The problem with this view is that it makes such a sweeping generalization about human motivation. If one examines human behavior carefully, one can no doubt find a great many instances of purely selfish behavior. However, other instances may superficially appear to be selfish and yet be different. A person who refuses to be excessively docile or pliable may be criticized by others as being uncooperative and selfish, when in fact, his primary motive may simply be that of maintaining his self-respect. On other occasions, an individual may make the reasoned judgment that a certain course of action would be best for all, including himself, only to find that critics accuse him of having engaged in that course of action in order to satisfy himself.

You could ask if anyone in your class can cite a purely generous action which involved no concern for oneself. You could also ask of an instance for a purely selfish act in which there was no concern for others. With the discussion of the many cases which fall between these extremes, your students should begin to make progress in sorting out those aspects of human motives which primarily concern oneself, and those which primarily concern others. However, eventually your students will begin to realize that much of what they characterize as egoism or altruism depends upon their underlying assumptions regarding human behavior.

DISCUSSION PLAN: Do we always act for personal advantage?

Let us suppose that Bill Brown saves Mary Jones from drowning. Later, a newspaper reporter, who arrived after Bill and Mary had left the scene, interviews a number of witnesses.

From each witness' account, told independently, what would you infer about whether Bill acted for personal advantage?

Witness 1: "He's a headline hunter. If he didn't think it would make the newspapers, he wouldn't have done it."

Witness 2: "He could have lost his life. What advantage would it have been to him if that had happened?"

Witness 3: "He's a lifeguard. It was all in a day's work for him, and it's what he gets paid to do."

Witness 4: "I'll bet it was his girlfriend. Otherwise, why stick his neck out?"

Witness 5: "I'll bet it was his girlfriend, and she was trying to drown herself because of him. So he saved her because he didn't want that on his conscience."

Witness 6: "I saw them fight in the water, and he hit her with his fist. The guy's a brute."

Witness 7: "She almost pulled him down with her, but he wouldn't give up on her. The guy's a saint."

Witness 8: "She pulls that stunt every couple of weeks, just to get attention, I'll bet. The poor guy was a dupe."

Witness 9: "What d'you mean, he saved her? She saved him!"

Witness 10: "I saw a guy on the beach with a camera. That makes me suspect that the whole thing was staged."

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Leading Idea 17: What is a community?

At the top of page 33, Suki asserts that the defining characteristic of a community is the fact that self-interest does not dominate. Instead, the well-being of other people in the community is as important to oneself as one's own well-being. Community is marked by consideration of the other people in the community and respect for their points of view.

Mickey wonders if Suki's definition of a community is too idealistic.

Historically the examples of community that come most readily to mind are small "primitive" societies or small towns that are part of a larger society. These communities are generally characterized by face-to-face relationships, that is, everyone knows everyone else personally. Relationships are always individualized. Communication is oral rather than written, only simple tools are used, and never machines. The family is the basic institution within a community, but there is a strong sense of belonging to the community as a whole. The functions and goals of the community are unquestioned. Traditions are very powerful, customs and folkways are considered morally right, and objects which are symbolic of the society (totems, emblems, flags, etc.) are considered sacred. All activities, even the most routine, are recognized as having social value, and the profit motive in the modern sense is conspicuously absent.

What Suki proposes is more characteristic of the "community of inquiry" than of the traditional "primitive" community. The community of inquiry may or may not be restricted to "face to face" relationships. Knowledge, and the method by which it is acquired, is always shared and public. There is a commitment to a common method of investigation, the method being one which necessarily corrects itself as the inquiry proceeds. (Here the parallel can be drawn with the "Rule of Law", under which it is preferable to allow a guilty person to go unpunished than to violate legal procedures.) The "community of inquiry" insists on respect for each member and for his ideas. Ask your students what a community of inquiry would consider sacred and which traditions it would value. Does inquiry ever end? What is the purpose of inquiry? Why is the notion of "community" relevant to the notion of inquiry? Can a modern society be a community? Is a world community possible? In discussing these questions it would be well to keep in mind the contrast between community of inquiry and tribal community on the one hand, and the distinction between community and association on the other hand.

EXERCISE: Communities of Inquiry

Decide whether the characteristics in the column on the left are or are not features of a community of inquiry.

	Characteristic of communities of inquiry	Not characteristic of communities of inquiry	?
1. Criticizing the person who makes a remark, rather than what that person said.	☐	☐	☐
2. Giving reasons for opinions.	☐	☐	☐
3. Readiness to provide the evidence on which a "statement of fact" is based.	☐	☐	☐
4. Ignoring other people's views when they are inconsistent with one's own.	☐	☐	☐
5. Concern that inferences not violate the principles of logic.	☐	☐	☐
6. Concern that opinions not be expressed if they seem to be unpatriotic.	☐	☐	☐
7. Concern to cooperate in finding out, rather than concern that the views of one side should triumph over the views of the other side.	☐	☐	☐
8. Offering to drop one's views if they are inconsistent with everyone else's.	☐	☐	☐
9. Suggesting ways in which one another's hypotheses can be tested.	☐	☐	☐
10. Avoiding offering counter-instances which might refute someone else's views.	☐	☐	☐
11. Avoiding the dragging-out of discussions by always insisting on a vote.	☐	☐	☐
12. Trying to show one another what their views take for granted, and what their views imply.	☐	☐	☐
13. Welcoming fresh generalizations and hypotheses with which to explain the evidence provided no one present is offended.	☐	☐	☐

EXPLORING SOCIAL EXPERIENCE: The Family

EXERCISE: Marriage

Discuss the following difference of opinion and state your reasons for agreeing with either individual or with neither:

1. (a) "There are two kinds of marriages: those which are based on love, and those where love never enters, because they are arranged by the families." (Daisy)

   (b) "Even where marriages are arranged, love often enters the picture, either before or afterwards." (Marcia)

2. (a) "Marriages tend to be later in urban, industrial societies and earlier in agrarian societies." (Gus)

   (b) "No, people in urban societies marry young, and people in agrarian societies postpone marriage until quite late." (Bud)

3. (a) "In second marriages, divorced tend to marry divorced, and widowed to marry widowed." (Rose)

   (b) "No, in second marriages, the divorced and the widowed tend to marry persons who were not previously married." (Cy)

4. (a) "In choosing a mate, people look for individuals who complement rather than duplicate themselves. Thus dominant people seek subservient people, and subservient people seek dominant people." (Wilma)

   (b) "No, in choosing a mate, like seeks like. People choose individuals who resemble themselves." (Selma)

5. (a) "Those who think their parents were happily married are most likely to think of their own marriages as happy." (Ted)

   (b) "There is no correlation, not even a statistical one, between the way people view their parents' marriages and the way they view their own." (Sol)

DISCUSSION PLAN: Voluntary and involuntary communities

Comment on the following remarks (with reference to p. 33, line 18).

1. "I wouldn't want to belong to any group that didn't want me as a member." (Sid)
2. "Any group that would want me as a member is a group I wouldn't want to belong to." (Josie)
3. "Families are communities, and we all belong to the family of man, so whether we like it or not, we're all part of the human community." (Flora)
4. "People aren't consulted about whether they want to be born into a certain nationality. I think that's awful. I think each person should be able to decide for himself or herself what country they want to belong to." (Diana)
5. "Some things it's better not to be able to choose. How would it be if people could choose what families they would be born into?" (Derek)
6. "When people grow up, they choose their professions and they choose what towns or cities they want to live in, and they choose who they want to marry. So see, we may start out living in involuntary communities, but we end up living in voluntary ones." (Brad)
7. "I like communities where everyone's got deep roots, where their family's been in the same place for generations. If I had my choice, I'd choose to belong to nothing but involuntary communities." (Chrissie)
8. "When you choose a community with your eyes open, you can't really object to the policies in that community." (Myrna)
9. "You can get the kid out of the small town, but you can't get the small town out of the kid." (Tad)
10. "I belong to only one club, and it has a membership of only one. But I can't figure out whether it's a voluntary or an involuntary community." (Minnie)

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Leading Idea 18: Anomie

At the bottom of page 33, Mark says to Lisa, "Do you know what it's like to lose all the social relationships that mean anything to you? It's like there's suddenly nothing left to you." It has already been noted that personal identity bears some resemblance to a web. If this web-like fabric of social relationships should suddenly seem to dissolve, it would not be surprising for the individual to experience a loss of self. This experience is sometimes called "anomie," which literally means a lack of regulation or rules to live by. When panic broke out at the school basketball game, and the crowd surged towards the exits, it was as if there had been a breakdown of social rules and regulations, with people reverting to almost jungle-like behavior. Anomie may result when an entire society or social group begins to disintegrate, or when an individual has the experience of no longer belonging to his or her group.

Individuals who have been accustomed to belonging to stable social groupings, and now find themselves at loose ends are likely to become very despondent when they experience the lack of social relatedness which is called anomie. Discuss with your students how anomie represents a major form of disintegration, just as community represents one of the ideal forms of social solidarity.

EXERCISE: Anomie

When people have been accustomed to living in highly stable, structured environments, where the rules and regulations are explicitly spelled out, and where the laws and customs are consistently and reliably enforced, such people often become dependent upon the guidance they receive from the social regulations which surround them. Life without such regulations is for many of them unthinkable or unimaginable. Consequently, if they should suddenly find themselves uprooted and placed in a different environment where the rules are unintelligible, or if they should find themselves in a deteriorating social situation where the system of rules is collapsing, such individuals may experience panic and dread, as well as a loss of a sense of their own identity. Since they have defined themselves in terms of certain traditions, customs, institutions and laws, they become very confused and lack a sense of direction when the framework they have come to depend upon has been removed. We sometimes say such people are "demoralized," or that they are experiencing "anomie."

Rank the following situations, assigning (1) to the situation in which you believe people would experience the greatest degree of anomie. Be prepared to give your reasons for the rankings you have made.

A. These individuals were expelled from their native country because of their unconventional religious beliefs. They remained together and founded a new country in a previously unsettled part of the world. They gave the rivers and the mountains names similar to those in their previous homeland. ( )

B. These individuals were taken from their native land by force, and were forced into slavery in a foreign country. They were no longer allowed to practice their religion or their traditions and customs, and were separated from one another. ( )

C. These individuals find themselves in a riot. Somehow, the police and other authorities are absent, or are unable to bring about order. The people try to mob the exits, and many are trampled underfoot. ( )

D. A dictatorship has been established. The laws are revoked and new laws introduced in a day-to-day, unpredictable fashion. Whole groups of people are declared superfluous and are sent to concentration camps, based on varying criteria, such as skin color, religious beliefs, or political affiliations. ( )

E. This individual betrayed his friend for money. As a result, no one wants to have anything to do with him. ( )

F. R.C., who has travelled a great deal and has had many adventures, finds himself alone on a deserted island, after a shipwreck. ( )

G. The general's headquarters are destroyed by a bomb. All the officers were meeting there at the time. As a result, only the enlisted soldiers in the division remain. ( )

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Leading Idea 19: Property

If a social grouping is strong, members of the group, whether children or adults, will have a strong sense of belonging. As society becomes more complex, this element of solidarity begins to diminish. There is a greater degree of individualization and self-regulation. Along with the increase in individualization, there is often an increased concern for the things which surround a person and contribute to that person's individuality and sense of security. These things are often (although not always) items of personal property. One's sense of self expands to include one's clothing, home, vehicle, radio, toys, and so on. There is often a certain amount of inverse relationship between a person's belonging to a larger social group and his acquisition of property. Very often those individuals who have felt deprived of familial or community ties may seek to compensate for such a lack by the attainment of material goods. The motive for acquisition need not always be thought of as something innate or instinctual. The attainment of property can be a specific way of responding to a particular kind of social organization or disorganization at a given time and place in history.

This is not to suggest that people may not have a genuine need to surround themselves with physical things that are significant to them. What is intended is to indicate the social aspect of that need. If one can grasp the inverse relationship between *belonging* and *belongings*, then one can understand why it is that, in a highly competitive and fragmented society, where people are chronically unable to obtain sufficient affection and a feeling of being needed, that they would become acquisitive and put a high value on property.

At the top of page 35, Sandy tells Casey and Link emphatically, "That's *my* bike." It is not surprising that he should feel so strongly about the loss of his bike. In our society, children do not have a great many possessions, but those that they do have, they feel very strongly about. Ask your students to what extent they feel that their personal possessions are essential parts of their personalities or selves and to what extent they feel they think they could do without such property and still feel secure.

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EXERCISE: Things you belong to and things that belong to you

How would you classify the following:

	Things that I belong to and that belong to me.	Things that I belong to but don't belong to me.	Things that I don't belong to but which don't belong to me.	Things that I don't belong to and which don't belong to me.
1. Your family.	______	______	______	______
2. Your country.	______	______	______	______
3. The world.	______	______	______	______
4. Your school.	______	______	______	______
5. Your room at home.	______	______	______	______
6. Your religion.	______	______	______	______
7. Your ideals.	______	______	______	______
8. Your friendships.	______	______	______	______
9. Your community.	______	______	______	______
10. Your life.	______	______	______	______

EXERCISE: Property and person

How would you answer the following, so as to classify the situations described?

	Part of my person, but not my property	Part of my property, but not part of my person	Both my property and part of my person	Neither my property nor part of my person
1. The hair that is now on your head.	☐	☐	☐	☐
2. You've just had your hair cut, and it's lying on the floor of the shop.	☐	☐	☐	☐
3. The shoes you're now wearing.	☐	☐	☐	☐
4. Your textbooks.	☐	☐	☐	☐
5. Your homework.	☐	☐	☐	☐
6. A poem you wrote.	☐	☐	☐	☐
7. Your bed at home.	☐	☐	☐	☐
8. The money you earned washing cars.	☐	☐	☐	☐
9. The airplane you made out of a sheet of paper.	☐	☐	☐	☐
10. Your toothbrush.	☐	☐	☐	☐
11. Your parents.	☐	☐	☐	☐
12. Your friends	☐	☐	☐	☐
13. Your thoughts.	☐	☐	☐	☐
14. Your actions.	☐	☐	☐	☐
15. Your country.	☐	☐	☐	☐

Leading Idea 20: Crime and its relationship to law

At the bottom of page 35, Link and Casey argue that "as long as there are laws, there will be crimes. You want to get rid of crimes, get rid of the laws." Crimes are defined as violations of law. If there were no laws, there would be no crimes. The position Casey and Link are taking is "true by definition."

If you were to ask your students to describe a lawless society, they might refer to movies, books, and television dramas which have depicted such situations. They could cite the old West or the behavior of the boys in *Lord of the Flies* and make a case that in situations where there are no laws, nothing is considered a crime — not even murder.

Of course, your students may argue that certain kinds of actions are crimes, even though there are no laws or lawmakers. If you ask them why they say this, they may talk about certain kinds of actions which are prohibited by religion,or they might say that even if there are no civil authorities, certain actions are to be considered criminal, because they are violations of "natural law." What is meant by natural law? It is what a rational person, using his or her "right reason" would consider to be the law. The students could argue, whether they use the phrase "natural law" or not, that people all know that wanton killing is wrong, even in frontier areas where there are no laws against it. It is on this basis that lynch-mobs, in the absence of law, will take it on themselves to punish people who have violated what people in that area consider to be wrong, in the light of their "right reason." It will be profitable to encourage discussion in class just on this point, i.e., whether there need to be civil laws in order that certain actions may be called criminal.

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DISCUSSION PLAN: Crime and its relationship to law

1. Would you rather live in a society where the guiding principle is "whatever is not prohibited by law is permitted" or in a society where the guiding principle is "you can never do what the laws prohibit and you can only do what the laws direct you to do"? What is the difference between the two situations?
2. Would you rather live in a society where the laws are harsh, but leniently enforced, or in a society where the laws are lenient, but harshly enforced?
3. Would you rather live in a society where the laws are strict, and are strictly enforced, but where the people are, on an individual basis, inclined to be immoral, or in a society where individuals are inclined to be moral, but where the laws are not strict nor are they strictly enforced?
4. Would you rather live in a society in which those who are wealthy and politically powerful don't have to obey the laws, or in a society in which those who are not wealthy or powerful are exempt from obeying the law?
5. Would you rather live in a society in which your rights were guaranteed by the Constitution but where the courts were indifferent to your claims that your rights had been violated, or in a society where the courts were sympathetic to such claims, but there was no Constitutional guarantee of individual rights?

Leading Idea 21: The normality of crime

On page 41 Link claims that crime is something as unavoidable as sickness, death, or pain. "It ain't nice but it's normal." Link's argument that crime is normal can be developed in the following fashion. All societies impose systems of rules upon their members. These rules are attempts to standardize conduct and to prohibit varieties of behavior which those societies deplore. Since human beings are very diversified and have tendencies towards originality and creativity, some of the forms of behavior which individuals are tempted to engage in are those which are prohibited. These prohibited forms of behavior could range from prophetic utterances which condemn the existing society to antisocial acts which are labeled "criminal."

As long as a society imposes a system of rules, it will necessarily condemn actions that fall outside those rules. If the penalties for certain actions such as murder are made very heavy, violent crimes may be reduced in that society. However, once this has happened, attention may be shifted to deviant conduct which previously had been tolerated. For example, in a frontier society where violence is prevalent, differences of etiquette are overlooked. But in a highly regulated society such as an elementary school classroom, where violence may have been completely eliminated due to very strong sanctions, the things which stand out flagrantly are such infractions of the rules as whispering, chewing gum, and the like. Thus, as long as there are rules, there will be infractions and these deviations will be considered deplorable and will be classified as deviant behavior. Thus, deviant behavior is inevitable wherever there is a system of regulations.

Link's argument appears to be a strong one. What counter-arguments can the students in your class devise in opposition to it? Some of them may argue that human beings are educable and that antisocial tendencies can eventually be eliminated. Others may argue that while differences may not be eliminated, such elimination is unnecessary. All that is required is that people learn to be more tolerant of one another's differences. An extreme position might be that the sources of the real problem are the rules themselves and if all rules were abolished, people could develop in their own fashion, antisocial behavior would be eliminated. Perhaps your students can think of other ways of challenging this particular theory of the normality of crime.

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DISCUSSION PLAN: What is "normal"?

What does "normal" mean?
Does it mean the same thing as "natural"?
Can you think of anything that is "normal" but not "natural"?
Can you think of anything that is "natural" but not "normal"?
What then is the relationship between "normal" and "natural"?

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DISCUSSION PLAN: Normality

Sometimes the behavior that is called "normal" is simply that which is more prevalent in a society, while the less prevalent forms are called "abnormal." But in some cases, the "normal" may be a *cause* of the "abnormal." In the following cases, discuss whether, in your opinion, the "normal" and the "abnormal" are or are not causally connected.

1. "It's abnormal in this society to weigh over 400 lbs."
2. "Jones is a billionaire, and that's highly unusual in this society. I'd call it abnormal."
3. "Everything in this town is so staid and conventional that I can't help cutting up every chance I get. What do I care if people say I'm abnormal?"
4. "We have an abnormal dog: it likes cats."
5. "My temperature is abnormally high: it's 102°F."
6. "As the head physician in this mental hospital, I'm one of the few normal people here."
7. "It's abnormal for everyone in this class to get A's."
8. "In this part of town, it's normal for the people to be poor and for the thieves to be rich."
9. "It's not that John has abnormally keen vision; it's just that everyone else here has abnormally poor vision." 48
10. "I try real hard to be normal; after all, look how abnormal everyone in my family is!"

DISCUSSION PLAN: Pain

1. Do you know anyone who has never had any pain?
2. Do you sometimes have pain? Under what circumstances? What do you do when you have pain? Why?
3. If someone you knew broke an arm and said that he or she had no pain, would you think that was "normal"? Why? Why not? 49
4. Does pain serve any constructive use?
5. Can you think of some pains which are totally useless? Which are they?
6. Pain hurts. Does crime? How? Whom does it hurt?
7. Is pain physical? Is crime physical? Is pain mental? Is crime mental?
8. Can you objectively describe "pain" to someone else? Can you objectively describe "crime" to someone else?
9. Can I be hurt by your pain? Can I be hurt by your crime?
10. Is pain internal or external? Is crime internal or external?
11. Is pain a phenomenon of nature or of society? Is crime a phenomenon of nature of or society?

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Leading Idea 22: Law and punishment

When Link and Casey take Sandy's bike from him, he protests, "That's *my* bike." Their only answer is, "It *was* your bike." This is a good opportunity to engage your students in a discussion concerning social attitudes towards property and punishment.

There are two perspectives from which the breaking of laws and the punishment of lawbreakers can be viewed. One perspective is that of the sociologists or the social worker. The sociologists maintain that violations of the law are viewed as symptoms of social disorganization and makes suggestions as to how the underlying social conditions can be treated, so as to reduce the prevalence of such symptoms. The other perspective views the lawbreaker as someone engaged in a desperate struggle with the respectable elements of the society. The conflict continues with the apprehension of the alleged criminal, through the courtroom trial and concludes with the punishment of the guilty party.

If the lawbreaker is simply an erring member of the society, then society will decide whether punishment is appropriate or whether the person should be assisted to become a constructively functioning member of the society once again. However, some lawbreakers take the position that they and society are at war and the laws of warfare are different from the laws of civil society. The claim of some lawbreakers that they are at war with society is seldom recognized by those in authority. When such individuals are apprehended they are tried by the laws of the society. The claims of Link and Casey would not be respected by the courts. Such a rejection of their claims would, however, only strengthen their conviction that the courts are on the side of society, and not on the side of the individual.

RESEARCH PROJECT: Are criminals at war with society?

Your project is to discover how enemy soldiers are to be treated during wartime, and contrast such treatment with that to which civilian criminals are entitled in our own society. You might consult the U.S. Articles of War, and the Geneva Convention. Consider the right of citizens to a trial, to legal counsel, and to bail, as contrasted with the rights of captured enemy soldiers. You might also investigate various outlaws or outlaw gangs, to see if any of them have claimed to be at war with the government, rather than merely in violation of certain of the government's laws.

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Leading Idea 23: Are courts impartial?

At the top of page 37, Sandy says, "The courts don't take sides. They're objective." People who argue that the courts are impartial base their claims on the tripartite division of government. That is, the separation of the legislative and executive branches of government from the judicial guarantees the autonomy and independence of the courts. Moreover, the courts do not seek to support the executive or legislative branches of government; they see their job as the interpretation and application of the provisions of the Constitution in the light of the precedents that have already been established.

Those who argue, as do Link and Casey, that the courts are partial towards the society and those in authority generally support their claims by more indirect arguments. They do not deny that the judicial branch is formally separate from the other branches of government. They argue that the individuals who are appointed or elected to positions in all three branches of government are not typical of the population, but represent only the wealthier members. They claim that working class individuals seldom or never become judges, and so there is a bias on the part of the judiciary to uphold the existing order against any who might challenge it. They also point out that individuals cannot make claims against the government in the courts unless the government agrees to allow itself to be sued.

Encourage your students to evaluate how well the system is working. Presumably, it was the intention of the framers of the Constitution that the judiciary should be impartial, even with regard to the government and to the claims of society at large against the individual. It is therefore appropriate for the students to evaluate the extent to which those intentions have been satisfactorily implemented in the society that now exists, or if, in fact, Link and Casey are correct in claiming that the judiciary is biased.

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DISCUSSION PLAN: Impartiality

Discuss the following remarks. Do they express impartiality? Are they self-contradictory?

1. **Griff:** "The football coach treats us all alike — like dogs."
2. **Frieda:** "I'm tolerant of everything except intolerance."
3. **Bibi:** "Sure I respect life in all its forms, but that doesn't stop me from swatting flies!"
4. **Judge:** "I'm absolutely impartial. I never accept larger bribes from one side than from the other."
5. **Bruno:** "As umpire, I calls them as I sees them."
6. **Lon:** "When my best friends quarrel with each other, I don't take sides, but that doesn't mean I'm impartial."
7. **Ava:** "Where there's so much in the world to love and to hate, only fools are impartial."
8. **Zeke:** "The only thing that's really impartial is death."
9. **Belinda:** "Since no two people are alike, and since everyone's situation is different, it would be ridiculous for anyone to be impartial."
10. **Ivan:** "I'm partial to beer and blondes and they're cool to me."

Leading Idea 24: Do criminals want to be accepted in society?

Near the bottom of page 37, Sandy tells Link and Casey, "It's because you want in" — meaning that they really would like to be part of the society at large. The results of a number of sociological studies of criminals, especially those in organized crime, have suggested that such persons share the same goals as the law-abiding members of the society. In other words, both law-abiding and criminal elements in the society would like to be wealthy, secure, respected, and have as many privileges and opportunities as possible for their children. But law-abiding members of the society generally seem to feel that they can obtain these goals by legal methods, and that they would not stoop to using illegal methods even if the goals were otherwise unattainable. On the other hand, criminals generally indicate that they feel the goals to be unattainable by legal methods. As a result, they feel compelled to use improper means to obtain socially accepted ends. If this analysis is correct, then it suggests that criminals are not really as antisocial as they have often been said to be. On the contrary, they share the conventional goals so intensely that they are determined to obtain them regardless of the means that have to be used. There are, of course, many exceptions. There are people who seem to enjoy crime for its own sake, rather than for its benefits.

It would be beneficial for students to understand this way of looking at criminals, because it makes many types of crime, such as "white-collar" crime, more intelligible than the thesis that all criminals are simply anti-social. The students may also realize that unless people are thoughtful and critical both with regard to the socially accepted goals, and with regard to the relationship between means and ends, the differences between law-abiding and law-violating citizens may appear to be much smaller than they had seemed to be at first.

EXERCISE: Do criminals want to be accepted by society?

Assume that the following remarks have been made by individuals who have been convicted by the courts. Do you think these persons want to be accepted by society, or do you think they are basically anti-social individuals who reject both society's ideals and its institutions?

1. **E.H., male, age 46.** "My company was making more profits that it knew what to do with. So what if I embezzled a few bucks to pay my rent? All I ever wanted was a nice home for the wife, and to be able to send the kids to college."
2. **V.J., female, age 30.** "I plant bombs in banks, but never in schools. That's because I basically believe in education."
3. **J.C.T., male, age 19.** "Society knows it doesn't do any good to send criminals to jail — it won't reform them, it'll just make them worse. But it still sends them to jail in order to scare everyone else into being good. Well, that's the same reason, after I rob someone, I beat 'em up. It's so society should get the message."
4. **T.C., female, age 17.** "Sure I'm a marijuana dealer in school. But if it wasn't me, it'd be someone else. And when they make it legal, like tobacco, I'm going to open a little shop and sell it along with newspapers and magazines. It's not my problem if a lot of kids have a habit."
5. **B.D., male, age 61.** "Of course my employees give me kickbacks. I believe they're grateful to me for being such a generous employer. And when someone's grateful, it's wrong to frustrate them. If they want to give me part of their salaries in order to express their gratitude, I say 'let them.' That's why, in this company, we're all one big, happy family."

DISCUSSION PLAN: Do criminals want to be an accepted part of society?

1. How would you go about finding out if criminals really do want to be an accepted part of society?
2. What procedures would you set up for finding out?
3. How would you test the reliability of your methods?
4. What sources of information would you use? Why?

MM

CORRELATION CHART CHAPTER THREE LEADING IDEA	**State and Local Government.** Steven Jantzen, et. al. Scholastic Book Services, NY, 1977.	**Civics.** Grant T. Ball and Lee J. Rosch. Follett Publishing Co., Chicago, 1978.	**Governing Your Life: Citizenship and Civics.** Steven Jantzen, et. al. SRA, Chicago, 1980.	**American Civics** (2nd edition) William Hartley & William Vincent Harcourt, Brace, Jovanovich, NY, 1974.
1. Respect for people in authority	Chap. 6	Unit 3, lesson 8, 9, 5, 6; unit 2, lesson 9, 10	Chap. 14, 12	Chap. 4, 5, 22
2. Consistency	Chap. 8, 9 10	Unit 7, lesson 9; unit 2, lesson 9-13	Chap. 3, lesson 21, 22	Chap. 2, 5 10, 12
3. When does an education begin?	Chap. 9	Unit 7, lesson 8	Chap. 4, lesson 27	Chap. 11, 12, 13
4. What does society reveal about itself?	Chap. 10	Unit 2, lesson 9-13; unit 7, lesson 1	Chap. 3, lessons 21, 23; chap. 18; chap. 11; lesson 67	Chap. 4, 13
5. Eight possibilities	Chap. 1, 2	Unit 3, lesson 4; unit 5	Chap. 13, lesson 82; chap. 17, chap. 4	Chap. 3, 9, 12, 18
6. Relation of society to institutions	Chap. 7	Unit 7, lesson 8; unit 6, unit 5	Chap. 4 lesson 27; chap. 5, chap. 17	Chap. 9, 14
7. Learning from people we know	Chap. 9, 3	Unit 7, lesson 8	Chap. 4, lesson 27	Chap. 11, 12, 13
8. Companionship, friendship and love	Chap. 9	Unit 7, lesson 2	Chap. 4, lesson 26; chap. 1, lesson 8	Chap. 11, 12 13
9. Breaking up				
10. Social relationships		Unit 7, lesson 2	Chap. 4, lesson 26; chap. 1, lesson 8; chap. 4	Chap. 13, 18
11. Transactions	Chap. 9, 7	Unit 6; unit 7, lesson 12	Chap. 5, chap. 19, lesson 120; chap. 15	Chap. 15, 16, 17, 18, 19, 20, 14

CORRELATION CHART CHAPTER THREE LEADING IDEA	**State and Local Government.** Steven Jantzen, et. al. Scholastic Book Services, NY, 1977.	**Civics.** Grant T. Ball and Lee J. Rosch. Follett Publishing Co., Chicago, 1978.	**Governing Your Life: Citizenship and Civics.** Steven Jantzen, et. al. SRA, Chicago, 1980.	**American Civics** (2nd edition) William Hartley & William Vincent Harcourt, Brace, Jovanovich, NY, 1974.
12. Self-interest II-21		Unit 7, lesson 2	Chap. 4, lesson 26; chap. 19, lesson 116	Chap. 18
13. When are if-then statements appropriate? II-13				Chap. 12
14. Association vs. community II-8	Chap. 3, 9	Unit 4, lesson 6, 7	Chap. 6	Chap. 13, 15, 16, 17, 19, 20, 11
15. Personal identity as a web of relationships		Unit 7, lesson 2	Chap. 4, lesson 26; chap. 1, lesson 8	Chap. 11, 19, 20, 13, 1
16. Do we always act for personal advantage? II-3, II-21		Unit 7, lesson 2	Chap. 4, lesson 26; 27, chap. 1 lesson 8, 1	Chap. 18
17. What is a community? III-14	Chap. 1-5	Unit 3, 4	Chap. 6, 7, 8 12, 13, 14	Chap. 6, 7, 8
18. Anomie II-7, III-14	Chap. 10	Unit 1, lesson 4, 5 unit 7, lesson 9	Chap. 9, 10	Chap. 1
19. Property	Chap. 6, 9	Unit 2, lesson 13	Chap. 8, lesson 56	Chap. 15, 16
20. Crime and its relationship to law	Chap. 6, 7	Unit 7, lesson 10; unit 3, lesson 4	Chap. 3, lesson 17	Chap. 3, 5, 22
21. The normality of crime II-2	Chap. 6, 7 10	Unit 7, lesson 10		Chap. 1, 3, 5 22
22. Are society and criminals at war? II-6	Chap. 6, 7	Unit 7, lesson 10		Chap. 3, 5, 22
23. Are courts impartial II-5	Chap. 7, 10	Unit 3, lesson 8, 9	Chap. 14	Chap. 1
24. Do criminals want to be accepted in society? II-6	Chap. 6, 7	Unit 7, lesson 10		Chap. 3, 5. 22

4

1. Two tasks of government
2. Lisa's way of determining the truth or falsity of statements
3. Randy's three assumptions
4. Mark's three assumptions
5. What does it mean to "follow naturally?"
6. How are facts evaluated?
7. How are experiences evaluated?
8. How are social institutions evaluated?
9. Alternative approaches to education
10. Learning from other people's experience
11. What is the purpose of law?
12. Whose side is the judge on?
13. Are things forbidden because they are wrong?
14. Are laws perfect?
15. Division of labor
16. What is an institution?
17. Two kinds of law
18. Vengeance and retaliation
19. Expiation
20. Could society exist without force?
21. Inductive reasoning

Leading Idea 1: Two tasks of government

On page 38, line 14, Tim claims that the government has two jobs, keeping peace at home and defending the country against foreign invasion. In other words, Tim is saying that the essential tasks of government are those which are the responsibility of the police and the military.

If Tim believes that law enforcement and defense are the *only* tasks of government, then it would seem that he is taking a "hands-off" or *laissez faire* position with regard to the other relationships between the government and the society at large. One was of describing the *laissez faire* position is to say that it represents "anarchy plus the constable." That is, the government intervenes in nothing, builds no bridges or roads, conducts no schools or hospitals, accepts responsibility for nothing except keeping law and order and defending the country against aggression. People are left to their own devices as much as possible, because the more government does for the people, the less they feel the need to do things for themselves.

If a *laissez faire* policy were applied to the school, the administration would have no responsibility other than keeping order and providing discipline. Learning would be the business of the students themselves, and the school would not intervene. It could even be argued that the teachers are there only to monitor and keep order and not to promote the educational process. There are, of course, advocates of such educational practices and your students might be interested in discussing the pros and cons of such a possibility.

DISCUSSION PLAN: The government's military functions

1. Do citizens have the right to carry weapons for self-defense?
2. Can citizens form private armies?
3. Are the nation's armed forces the only ones who can perform military functions in that country?
4. Until the middle of the 20th century, the government had a Department of War. Since then it has called that department the "Department of Defense." What do you think were the reasons for the change?
5. Is warfare simply "a violent form of diplomacy"?
6. Are there "laws of warfare" which strictly govern the behavior of soldiers during a war?
7. Is there a military code which strictly governs the behavior of soldiers in an army?
8. Do nations have the right to attack one another without cause or provocation?
9. Does a nation have the right to protect itself if attacked?
10. Does a nation that considers itself to be "overpopulated" have the right to invade neighboring countries?
11. Do neighboring nations have the right to subdue a nation which has become a threat to them, although they have behaved peacefully towards it?
12. Do neighboring nations have the right to subdue a peaceable nation on the grounds that they are "civilized" and it is "barbaric"?
13. Some countries are "neutral" and have very small armies. Do you think this increases the probability that they will be attacked?
14. Do you think that the size of the nation's armed forces makes it possible for the individual states of the United States *not* to have armies?
15. If there were a world government with large military forces, would that make it possible for individual countries *not* to have armies?

2

DISCUSSION PLAN: The government's police functions

1. Under what circumstances may the police arrest a person whom they suspect has committed a crime?
2. Under what circumstances may the police arrest a person whom they suspect intends to commit a crime?
3. Under what circumstances may the police arrest a person for inciting other people to commit crimes?
4. Are there "victimless" crimes? Explain.
5. Under what circumstances, if any, can a private citizen assume the powers of the police?
6. Under what circumstances, if any, can the police delegate their powers to private citizens?
7. Is it a crime to resist arrest?
8. Is it a crime to avoid arrest?
9. Is it a crime to refuse to provide the police with evidence against oneself?
10. Is it a crime to refuse to provide the police with evidence against someone else?
11. If the police are not present to protect you, are you within your rights in doing whatever you choose (including killing) in order to protect your life?
12. If the police are present, what are you within your rights in doing to someone who earlier attacked you?
13: Would you be within your rights in refusing to testify in court against a member of your family?
14. Would a person justly convicted of a crime and condemned to death be within his rights if he refused the warden's command that he kill himself?
15. Is a person sought for a crime within his rights in associating with other people sought by the police, and in banding together with them for their common defense?
16. In some countries, policemen are not armed. Do you think this is likely to increase or to decrease the probability of crime in such countries?

EXERCISE: Government activities in everyday life

Ask each member of the class to interview at least three people outside the class, asking them, "Why do we need government?"

Collect everyone's responses and tally them using the following categories:

MILITARY	POLICE	GENERAL WELFARE

1. Which category has the largest number of responses?
2. Do the results support Tim's *laissez-faire* approach to government?
3. If the "General Welfare" category garnered the strongest support as a function of government, enumerate the items INCLUDED under this heading.

   Think about how each of these items touches your own life and then mentally subtract the service from your image of your life.

   Gradually, mentally reduce the services government offers until only the military and the police are left. Reflect on how your life would be different if this were the case.
4. Would you then agree with Tim's approach to the role of government in society?
5. If the government no longer offered these services, would society be without them, or would the gaps be filled by other agencies or individuals?

ER

Leading Idea 2: Lisa's way of determining the truth or falsity of statements

At the top of page 39, lines 9-12, Lisa builds upon her knowledge of the nature of contradiction. She already knows that two statements are contradictory when the truth of one implies the falsity of the other and vice versa. She then applies this understanding of contradiction to the underlying assumptions in an argument. If someone is asked to believe that something is true, she argues, he cannot do so if he already assumes the contradictory of that statement to be true. For example the person who is asked to believe that two and two do not make four will find it impossible to do so if he is already convinced of the truth of the proposition that two and two do make four.

Lisa's point is useful in helping the students understand why it is that people sometimes have difficulty accepting statements that seem to be true. They already assume the opposite to be true, and are not prepared to give up such underlying assumptions. It is therefore necessary, under such circumstances, to expose the underlying assumptions and disprove them if the objective is to get such people to accept the contradictories of their assumptions.

EXERCISE: On truth

4

> In the beginning the seeker of Truth is like a man who, having heard that a priceless pearl is to be got from the depths of the ocean, goes down to the seashore and first admires the vastness of the ocean and then paddles and splashes about in the shallows and, intoxicated with this new excitement, forgets about the pearl.
>
> Out of many who do this, one after a while, remembers his quest and learns to swim and starts to swim out.
>
> Out of many who do this, one masters swimming and reaches the open sea; the others perish in the waves.
>
> Out of many who master swimming, one begins to dive; the others in their enjoyment of mastery, again forget about the pearl.
>
> Out of the many who practice diving, one reaches the ocean bed and grasps the pearl....
>
> —**Meher Baba**

1. Does this parable suggest that (1) there is no such thing as Truth; (2) There is such a thing as Truth, but it is very difficult to attain; (3) There is no known method for obtaining the Truth, but it does exist.
2. Which method, if any, of finding Truth do you think the parable recommends?
3. Is it possible that there is neither Truth nor a method of finding Truth?
4. If there were a method of obtaining Truth, would it be as important to you as the Truth?
5. Is it possible that there is no method of obtaining Truth, and that whoever tries to use a method will be guaranteed not to find it?
6. Suppose someone promised to reveal to you "The Truth About The Universe," but you had to promise that you would not ask him how he knew, would you believe what you were told?
7. Is it possible that Truth is merely the result of using the most reliable method of investigation we possess?
8. Is it possible that even the most reliable method we have for seeking Truth could be completely wrong?

EXERCISE: Contradictory beliefs and reasons

To say that two statements *contradict* each other is to say, in effect, that only one of the two statements can be true.

In the cases below, two statements are given, and you are to decide whether both can be true, or only one can be true.

	Both can be true	Only one can be true	?
1. Jed: "It's exactly 10° Fahrenheit outside." Ken: "No, it isn't."	☐	☐	☐
2. Peg: "I love grapefruit." Deb: "I don't."	☐	☐	☐
3. Peg: "I voted for Sam for treasurer." Deb: "No, you didn't."	☐	☐	☐
4. Jed: "I hate Peg." Ken: "No, you don't."	☐	☐	☐
5. Jed: "*To keep warm* is a good reason for sitting by the fire." Ken: "*To keep warm* is not a good reason for sitting by the fire."	☐	☐	☐
6. Peg: "*To make a million dollars* is a good reason for betraying your country." "*To make a million dollars* is not a good reason for betraying your country."	☐	☐	☐
7. Jed: "*To buy groceries* is a good reason for going to the grocery store." Ken: "*To buy groceries* is not a good reason for going to the hardware store."	☐	☐	☐
8. Peg: "*To conquer other countries* is a good reason for fighting wars." Deb: "*To be able to have peace and prosperity* is a bad reason for avoiding wars.	☐	☐	☐
9. Jed: "*To get an education* is a good reason for going to school" Ken: "*To get a bad education* is a good reason for going to school."	☐	☐	☐
10. Peg: "I like to order snails, but I don't enjoy eating them." Deb: "No, you enjoy ordering snails, but you don't like to eat them."	☐	☐	☐
11. Peg: "The fact that no women are admitted is a good reason for our avoiding that club." Deb: "The fact that all women are excluded is a good reason for our avoiding that club."	☐	☐	☐

EXERCISE: Underlying assumptions as missing premises

Sometimes someone offers a reason for a belief, but there appears to be an underlying assumption that has not been stated. Such an assumption may take the form of a missing premise. (A syllogism with a missing premise is called an *enthymeme.*)

For example, if someone says, "These are snakes, therefore they are reptiles," we see that this can be arranged as a syllogism with a missing premise:

1. (missing premise)
2. These (things) are snakes.

Therefore, these (things) are reptiles.

What is the missing premise that would make this deductive argument correct? Obviously, "All snakes are reptiles."

Complete the following arguments by finding the missing premise that will make the argument a correct one:

1. "He washed with soap; he must be clean."
2. "Of course he's a fool. Anyone who tries to fail at everything must be a fool."
3. "It's made by Grunchco; naturally it's good."
4. "They must be Texans, because they're all residents of Houston."
5. "You're a friend of Ed's, so you're a friend of mine."
6. "The only person in the world who has green hair is Margie, so you must be Margie."
7. "I hate all economic systems, so I hate capitalism and socialism."
8. "I like both tyrannies and democracies, so it follows I like Pangravia."
9. "They're not stupid so they must be crazy."
10. "If the light goes out, the lighthouse keeper must be sick. He must be sick."

Leading Idea 3: Randy's three assumptions

In the middle of page 39, Mark and Tony identify Randy's three assumptions as follows:

1. People always want to fight one another.
2. The force of government is the only force that can stop them from fighting.
3. Peace is the only thing that's important.

Notice that the controversy is whether or not Randy is correct in saying that "the only job of government is to keep the peace." What Mark and Tony have done is to show what Randy must be assuming in order to reach the conclusion he does. At this point, Mark has several options. He decides to attack Randy's underlying assumptions as untrue, and tries to show what follows logically from the opposite assumptions.

An alternative approach, however, would have been for Mark to say to Randy, "For the sake of argument, let's assume your underlying assumptions to be correct. I can now prove to you that what follows from such assumptions is not that peacekeeping is the only job of government, but that the government has many other important tasks." The question then would be how Mark would proceed to show that his (Mark's) conclusion follows from Randy's premises. Perhaps your class could accept the challenge of this approach and try to construct such an argument. If it could be done, it would be much more persuasive to Randy than the argument which Mark actually does construct, because it would come directly out of Randy's own unquestioned assumptions.

DISCUSSION PLAN: Can Randy's assumptions lead to Mark's position?

Consider the following reasoning and state whether you think it good reasoning or poor reasoning, and why:

1. Gary: "People are naturally aggressive. Therefore, the proper role of government is not to keep the peace, but to see to it that people fight one another fairly."
2. Selma: "People are naturally aggressive. Therefore, the proper role of government is not to keep the peace, but to help people find targets for their aggression."
3. Earl: "Only the force of government can stop people from fighting. But if everyone wants to fight, preventing them from doing so is only going to cause universal unhappiness." 7
4. Roy: "Only the force of government can stop people from fighting. But that presupposes that the government will use peaceful means, because only peaceful means will produce peaceful ends."
5. Todd: "Peace is the only thing that's important. But the only way to bring about peace is to have justice. So the government must seek justice first. Therefore, peacekeeping is not its only job."
6. Gretchen: "Peace is the only thing that's important. But there will be peace only if everyone cooperates in bringing it about. It's not fair to expect the government to do the whole job itself; it has many other things to do."

Leading Idea 4: Mark's three assumptions

At the bottom of page 39, Mark develops an alternative argument. He uses assumptions that are the opposites of Randy's premises:

1. If people want to fight with one another, the desire is learned and not instinctual.
2. The use of force is not the best way to prevent people from fighting. Better upbringing is a preferable method.
3. Peace is not the most important thing.

From these three premises it follows, Mark argues, that keeping the peace is not the only job of government.

You now have three pairs of contradictory premises: the three given by Randy and the three given by Mark and Tony. Notice that Mark and Tony not only give a different set of premises, but they argue for each one by giving reasons in each case. At this point, you should have your class examine the three pairs of assumptions. Let your students discuss each pair. Ask the following questions: Do people naturally want to fight each other, or do they learn to? Is the force the best way of preventing people from fighting or are there other preferable methods? If so, what are they? Is peace the most important thing ("peace above all") or are there more important issues, as Tony contends?

It would be worthwhile also to take up with your class the assertion that Tony makes at the top of page 40. He maintains that the premises they are concerned with are "rock bottom assumptions" that do not rest, in turn, on still more basic assumptions. Is Tony right, or is it possible that there are no "rock bottom assumptions?" In other words, could it be tht Tony is wrong, and anything that people assume presupposes a great many other premises that they take for granted?

EXERCISE: Pairs of assumptions

I. Donald and Denise are having a difference of opinion as to who will win the election tomorrow, Ms. Green or Mr. Redd.

This is Denise's argument:	**This is Donald's argument:**
Assuming all the women vote for Ms. Green;	Assuming all the women vote for Mr. Redd;
and assuming all the men vote for Mr. Redd;	and assuming all the men vote for Ms. Green;
and assuming there are more women than men,	and assuming there are more women than men;
then Ms. Green should win the election.	then Mr. Redd should win the election.

A. Discuss each of the above premises, showing why it might be unreliable.

B. What other premise or premises do you think would have to be added to the above arguments to make them more persuasive, assuming that the assumptions in each case are correct?

II. Chris and Carolyn are having a difference of opinion over the following homework problem in arithmetic:

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Mitzi bought an old record for $1 and later sold it for $2. Some time afterwards, she bought back the same record for $3 and sold it for $4. How much did she make?

Chris says she made $2, and Carolyn says she made $1.

A. What is Chris assuming, that leads him to conclude that Mitzi's profit was $2?

2. What is Carolyn assuming, that leads her to conclude that Mitzi's profit was $1?

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EXERCISE: Influences on foreign policy

Randy's third assumption is that peace is the most important thing, but Mark says a case could also be made for values other than peace as the most important things.

Suppose that the United States is considering signing a peace treaty with several different countries, an important foreign policy decision. The chart following lists some of the sections of the federal government which are often involved in foreign policy matters.

With a partner, select one of the agencies, departments, houses of Congress, or the role of president detailed on the chart. Do enough research on the section of the federal government that you select in order to answer the following questions:

1. What connection is there between the idea of peace and the department or agency that you are representing?
2. What would your department or agency want to know about a country before signing a peace treaty with it?
3. Are there other aspects of foreign policy with which your department or agency would be more concerned than they would be with peace?

Then arrange for a classroom debate presided over by the students portraying the president. Give each agency and department and congressperson an opportunity to state their position, questions they would need to have answered about each country involved with the treaty, etc.

The debate probably won't come to any specific conclusion, but it should illustrate how complicated the question of peace is.

After the conclusion of the debate, each pair of students should answer, according to the opinion of the agency or department they represent, the following question: *"Is peace the most important thing?"*

The answers should then be shared with the whole class.

E.R.

INFLUENCES ON FOREIGN POLICY

CONSTITUTION

Agencies
that are
often involved

EXECUTIVE OFFICE

Special Assistants

Nation Security Council

Central Intelligence Agency (CIA)

Special Representative for Trade Negotiations

UNITED STATES INFORMATION AGENCY etc.

PRESIDENT

Commander-in-Chief of Armed Forces

Makes treaties, appoints ambassadors, etc. with advice and consent of Senate

Receives representatives of foreign governments

May make executive agreements that have effect of treaties

CONGRESS

Declares war

Raises and supports armed forces

SENATE	HOUSE
ratifies treaties confirms appointments	must originate legislation for appropriations

People write to the President, their Representatives and Senators to express their opinions on foreign policy. The President and our legislators are anxious to learn what the people think.

Departments
that are
often involved

The Secretary of State is the President's chief advisor

SECRETARY OF STATE (and Assistants)

Regional Bureaus

Foreign Service Ambassadors, Consuls

Special Bureaus and Offices

Agency for International Development (AID)

U.S. Mission to the United Nations, etc.

DEPARTMENT OF DEFENSE

DEPARTMENT OF AGRICULTURE

TREASURY DEPARTMENT

DEPARTMENT OF COMMERCE

Leading Idea 5: What does it mean to "follow naturally?"

On page 40 line 27, Lisa asks Tony what is meant by the expression, "follows naturally." Tony explains that a line of reasoning can be one of strict deduction, in which the premises are true, and the arrangement of statements is correct, so that the conclusion *must* be true. But there are other lines of reasoning which are less formal and less strict. The premises may be probably, but not certain, and the arrangement may not be in a strict syllogistic form which would compel a true conclusion. Nevertheless, such a line of reasoning might seem very plausible, especially if the alternative arguments were just as informal.

So Tony uses the expression "follows naturally" to apply to cases of reasoning where precise criteria of inference are lacking, but where it is still possible to feel the force of an argument because of its cogency or plausibility. Another way of putting this is to say that a conclusion "follows naturally" where premises are not logically linked together, but are separately relevant to the conclusion, and have a cumulative impact. Such arguments are sometimes called "conductive arguments."

EXERCISE: Conductive arguments

Reasoning may proceed according to the strict patterns of formal logic (for example, the syllogism), or in accordance with the looser patterns of non-formal logic. An example of the looser procedure would be the sorts of reasoning which are sometimes called *conductive* arguments. (See Carl Wellman, *Challenge and Response*). A conductive argument is one in which several reasons are offered for a conclusion, and each reason is separately relevant to the conclusion. None of the reasons need be overwhelming — for any one, another of equal force might be substituted. But together the reasons have much cogency and persuasiveness. The conclusion doesn't follow formally, but in Tony's words, one might say it "follows naturally."

Here are two examples given by Wellman:

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> **"You ought to take your son to the movie because you promised to do so, it is a good movie, and you have nothing better to do this afternoon." (p. 56)**
>
> **"This is not a good book because it fails to hold one's interest, is full of vague descriptions, and has a very implausible plot." (p. 56)**

In the following exercise, students should work in pairs. They should choose an issue in which they have some interest, but about which they hold opposing views. For example, one student may hold that *Star Wars* is a good movie and another that it's a bad movie. One may maintain that students should be given grades, and the other may insist that it is better just to give qualitative reports. One may assert that democracy is efficient and the other deny it.

For each assertion, at least three relevant reasons should be advanced. These will then form a "conductive" argument. The class as a whole should then be the judge as to which of the two arguments, in each case, is the stronger and more persuasive.

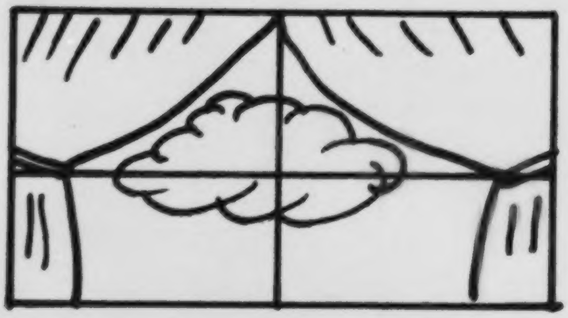
Leading Idea 6: How are facts evaluated?

On page 41 line 27, Mark says, "there isn't much point in reading a bunch of facts in a book unless we can evaluate them somehow... In order to evaluate them we need criteria." There are two separate issues here. The first problem is that criteria are needed to establish what the facts are. (It will be recalled that this was the topic under discussion in pages 1 and 2 in *Mark*.) The other question is this: assuming that one has the facts, how are the facts to be judged? Once again, criteria will be needed, but these criteria would be different from the ones used to establish the facts.

For example, a jury may spend considerable time trying to determine whether or not exhibit J, a pocket knife, was in fact the weapon used in a murder case. Even if it is established that the knife was in fact the weapon, the jury will have a number of other questions to ask. Was the knife being wielded with intent to harm? Might the victim have died from other causes than a knife wound? Did the person wielding the knife act in self-defense? In other words, one fact has to be seen as part of a much larger picture in which all of the evidence is taken into consideration. If the jury makes a decision (regarding the guilt or innocence of the defendant), it will have reasons for that decision. Those reasons will, in effect, be the criteria used by the jury in arriving at its decision.

EXERCISE: What is a "fact"?

A. Which statement is a statement of "fact "?
B. Can more than one statement be true?



1. This is a window through which I see a cloud.
2. This is a cloud seen through a window.
3. This is a picture of a cloud and a window.
4. I am looking at a drawing of a window and a cloud.

M.M.

EXERCISE: Learning to recognize propaganda

Advertisers, public relations experts, political campaigners, and debaters frequently use a series of recognized appeal techniques to try to persuade us to evaluate favorably the facts they are presenting.

These appeals are listed below:

1. Appealing to our desires to be accepted and recognized
   - A. bandwagon technique
   - B. plain folks device
   - C. testimonial device
2. Persuading by exaggeration
   - — card stacking
3. Persuading by repetition and slogans
   - — glittering generalities
4. Persuading by name-calling
5. Persuading with facts and careful analysis
   - A. statistics
   - B. expert testimony

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Consult civic texts, speech books, and other resources to learn more about these appeals and then use the chart below to analyze the use of these appeals in radio and television commercials, newspapers and magazine advertising, and politicians' speeches. In Column A identify the circumstances in which the appeal was used, *e.g.*, soft drink commercial, automobile ad, campaign speech, etc. In Column B briefly describe the words or phrases or images that you think represent the use of one of these appeals, *e.g.*, "9 out of 10 dentists recommend Livernonions Tooth Paste," or "Everyone's switching to the Glitchmobile." Then check the appropriate column to indicate the appeal being exercised.

	COLUMN A	COLUMN B	COLUMN C									
	Circumstances of appeal	Description of appeal	Bandwagon	Plain Folks	Testimonial	Card Stacking	Repetition	Slogans	Glittering Generalities	Name Calling	Statistics	Experts
1.												
2.												
3.												
4.												
5.												
6.												
7.												
8.												
9.												
10.												

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Which appeals were most frequently used?

Which appeals do you personally find most persuasive?

Do these appeals assist us in evaluating facts or hinder us in evaluating facts? Why?

Would there be any advantage in banning the use of these appeals in advertising, politics, etc?

Would it be easier or harder to evaluate facts if these appeals were not used? E.R.

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EXERCISE: Detecting biases in newspapers

Newspapers are charged with the objective presentation of facts, but because human beings are involved, there is always an element of subjectivity involved. This is not always inappropriate, as it allows for the human element and prevents news reporting from being calloused and dehumanized. However, there is the danger that subjectivity will become a bias and the power of the printed word spreads the influence of that bias at a phenomenal rate.

Examine several newspaper articles that report the same event (reports of political campaigns are especially interesting) carefully and see if you can detect any bias on the part of the writer.

1. Can you tell if the reporter (or the newspaper) is conservative, liberal or middle-of-the-road?
2. Does the paper always support Republican or Democratic candidates at election time, or is it politically independent?
3. If the paper is pro-one political party editorially, is this reflected in its news coverage of the candidate from the other party's campaign?
4. Does your hometown newspaper report national events the same way that the national television network news does? If not, what do you think accounts for the difference?
5. What factors affect how news is reported?
6. Is it ever possible to filter all of the bias from a news report?

E.R.

EXPLORING SOCIAL EXPERIENCE: Public opinion

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EXERCISE: What is opinion and what is fact?

Would you classify the following statements as matters of fact, matters of personal opinion, or the summing-up or consensus of public opinion in the society at large? (You may want to check more than one column.)

	Fact	Personal opinion	Consensus of public opinion	?
1. Radio commentator: "It is my studied conviction that Senator Claghorn is the best candidate."				
2. Second grade student: "According to the *Encyclopedia Americana*, Denmark is part of Europe."				
3. Another second grade student: "Yes, but Russia is in Asia."				
4. President of the United States (in fireside chat to nation): "No job in the world has more responsibilities than the one I hold."				
5. News magazine: "Although these ten individuals are millionaires, they are really just middle-class folks."				
6. Editorial: "As president of a small college, Rev. Jones has high status, but status is not class."				
7. Psychology text: "Popularity and prestige are not measures of what you are, but of what people think you are."				
8. Economics text: "Class differences are objectively measureable in terms of economic factors. They have nothing to do with status differences."				
9. Student council president: "By majority vote it has been decided that Wilma is the member of the class most likely to succeed."				
10. Student council president: "I love Wilma."				

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EXERCISE: Evidence

In each of the following cases, a person makes a judgment and claims that the judgment is based upon evidence.

1. Decide whether each piece of information given is in fact evidence that *supports* the judgment.
2. Decide whether all the pieces of information taken together are sufficient to *justify* the judgment.

I. "Of course they're in love! Haven't you noticed the way they always go dancing together, and they don't sit together in class, and they never have anything to say to each other in public?"

II. "Yes, folks, this is a genuine antique table from ancient Greece. Notice that it's made with the favorite materials of Greek craftsmen — plywood and linoleum. And it has the date carved right on the front of it — the date of the high point of Greek culture — 2000 B.C."

III. "Of course it's the biggest city in the state. Look, according to this geography book it has more square miles and more population than any other city in the state. And the atlas says the same thing."

IV. "I think we're going to have a storm. There are heavy dark clouds in the west, the wind and the barometer are rising, and the wind is from the east."

V. "Certainly there's a real danger of war. Otherwise, why would there be all these peace conferences, and parades throughout the world of people demanding peace, and all the kids wearing tee-shirts with pictures of doves?"

Leading Idea 7: How are experiences evaluated?

On page 41 lines 30-31 Fran says, "We can go visit a battlefield or a stock exchange or an atomic energy plant, but how do we judge what we see?" Experiences are generally considered to be either ends-in-themselves or means to further ends.

Some experiences are simply pleasant or unpleasant without any consideration of the further effects that may follow. One person enjoys ice skating. Another prefers roller skating. A third person dislikes movies. All three will explain their preferences by saying that the experiences are pleasant or unpleasant in themselves. Actually if one were to look closely at what happens in each of these cases, one would find that there *are* criteria involved, even in the case of enjoying something "just for its own sake." A person may say "I just like movies, that's all there is to it," when in fact, he likes the way movies show a slice of life or the way actors dramatize a plot or the way photography is used to tell a story, etc. So the criterion of "liking something for its own sake" is usually capable of being discovered in experience.

The other method of evaluating experiences is to consider them as means to further ends. An individual evaluates a meal as an end in itself when he is only concerned with whether it is tasty. However, if he is concerned with whether the meal will have a healthful effect on his constitution, he is evaluating the meal in terms of its consequences. Your students should be able to distinguish between these two kinds of judgments. One considers the quality derived from the experience, the other considers the advantages or disadvantages to be derived from the experience.

EXERCISE: How are experiences evaluated?

What criterion or criteria would you use to evaluate:

1. A walk in the park?
2. A romance?
3. A criminal trial?
4. A stay in the hospital?
5. A day at school?
6. A visit to a friend?
7. A shopping trip?
8. Taking an exam?
9. Going to the theatre?
10. Fighting?

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Are there experiences you would not care to evaluate? If so, why not?

M.M.

EXERCISE: How are experiences evaluated?

If you had some special experience which you wanted to tell other people about how would you do so?

List all the possible ways to tell about or express your experience.

Is your expression of your experience ever part of that experience?

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M.M.

DISCUSSION PLAN: Means-end problems

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Discuss the following assertions:

Note: Your discussions should take the following considerations into account:

a. Clearly distinguish, in each case, between means and ends.
b. Clearly distinguish, where possible, between ends (in the sense of goals or objectives) and results or consequences.
c. Ask yourself whether the means that is proposed would in fact be likely to produce the end that is being sought.
d. Ask yourself whether the means, if used, would produce, in addition to the desired end, other consequences which would be undesirable.
e. Ask yourself whether another means might produce the same end more efficiently or with fewer undesirable side-effects.
f. Ask yourself whether the end or goal is itself desirable.

1. Jerry: "I'd like to see Cynthia elected class president, but it's too much trouble to vote for her."
2. Francesca: "Sure we need an elevated walkway across the boulevard. But why use steel? Plywood's good enough!"
3. Maggie: "We've got to give those savages the benefit of our civilization, even if we've got to use force to bring it about."
4. Cecil: "If you really want a certain result, you'll make use of the means that will produce that result. And if you refuse to use those means, then you really don't want that result."
5. Harriett: "Vic's genuinely and sincerely committed to making a million dollars. I'm sure that explains why he's been working so hard, night and day, on those counterfeit plates."
6. Nick: "In order to have a revolution, you've got to break some heads, just as, in order to make an omelette, you've got to break some eggs."
7. June: "If you don't step on other people on your way to the top, they'll just step on you."
8. Millicent: "From a food packaging point of view, egg cartons and egg shells make ideal containers for eggs."
9. Vivian: "No one becomes a great violinist without study and practice."
10. Irv: "Candy is made to be eaten, milk is made to be drunk, and laws are made to be broken."
11. Samantha: "In order to relax, I smoke, and since I'm always tense, I smoke all the time."
12. Carl: "I eat to live and I live to eat."

Leading Idea 8: How are social institutions evaluated?

On page 41 line 35, Mark says, "How can we tell what we are to think about the things society's doing unless we first know what it is trying to accomplish?" There is then some talk of social ideals, such as liberty and justice, and then on page 42 line 15, Ms. Williams remarks, "Unless young people understand the ideals which a society is trying to achieve, how can they tell whether the institutions in that society are working well or badly?" In other words, the students note that society proclaims certain ideals which are aspired to in that society and which presumably regulate the behavior of citizens in that society. Ms. Williams then helps sharpen the point made originally by Mark by suggesting that social ideals are what a society expects its institutions to put into practice. If the institutions fail to do so, then either the ideals are unrealistic or the institutions are inadequate or both.

Your students can engage in such evaluations for themselves by discussing whether our legal institutions achieve in practice the ideal of justice. Since "justice" is an extremely broad term, you might be more specific by asking your students to consider such maxims as: "the punishment should fit the crime," "people are to be considered innocent until they are proven guilty," or "all people are equal before the law." If the inquiry proves a success, they can proceed to examine other social institutions and the ideals which those institutions are presumably trying to achieve.

DISCUSSION PLAN: How are social institutions evaluated?

Social institutions, like anything else, can be evaluated only if there are explicit criteria which they are expected to meet. These criteria usually take the form of generally accepted social ideals. The problem, of course, is that few institutions fare well when evaluated by a large number of criteria: there are always some socially accepted criteria by which some do well, and other socially accepted criteria by which they do badly. For example, a free enterprise economy may do well if the criterion is "absence of governmental regulation," or "prevalence of private property," but would do less well if the criterion were to be "absence of business cycles", or "full employment."

Nevertheless, in evaluating a social institution, we must have a criterion, and it is preferable that we appeal to one in which there is public confidence. No doubt organized crime, for example, is an institution, but it runs afoul of the criterion of justice, as well as that of legality.

In the light of the above, discuss the following questions:

1. If you think that organized sports are *good,* what criterion would you appeal to?
2. If you think that schools are *not good,* what criterion would you appeal to?
3. If you think that freedom is a social ideal in which a great many people have confidence, what social institution can you name that would be considered *good* in accordance with the criterion of freedom?
4. Which social institution would be considered *not good* in accordance with the criterion of freedom?
5. Would you say that the larger the number of social ideals (used as criteria) by which an institution is found to be good, the better it is?
6. Would you say that, no matter how many ideals an institution satisfies, if there are any it *fails* to satisfy, it cannot be good?

EXERCISE: The purpose of ideals

Ideals serve as goals or guides to action. Although the perfection they describe may seem unattainable, it is clear that they will be more nearly achieved if they are the object of attention and effort, than if they are ignored or pursued in a haphazard fashion.

Ideals provide a sense of direction for individuals and groups. Many ideals of American government are expressed in the Preamble of the U.S. Constitution. In everyday language, Americans expect government to provide the following:

a. unity among the states
b. justice in the courts
c. law and order
d. defense against foreign attacks
e. progress and prosperity
f. liberty

For each of the six Constitutional ideals listed above, answer the following questions:

1. What are some ways in which this ideal has *not* been achieved?
2. Why is it important to keep it as an ideal nonetheless? (What would be the consequences if it was deleted from the list?)
3. Do you think these ideals will ever be achieved?
4. What did Robert Browning mean when he said, "A man's reach must exceed his grasp, else what's a heaven for?"
5. How do you think Browning would answer question 3?
6. How can ideals assist us in evaluating the institutions in our own society?
7. Would it be correct to say that "All ideals are criterial, but not all criteria are ideals"?

(Answer the questions individually or in small groups or in a whole class discussion.)

E.R

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DISCUSSION PLAN: Part-whole problems

PART I

1. If a man has long legs, is he necessarily *tall*?
2. If a man is *tall*, does that mean he has long legs?
3. Would you call a man on stilts a *tall* man?
4. (a) If a girl has bright eyes, is she a bright girl?
   (b) If a girl has a bright mind, is she a bright girl?
5. If all the inhabitants of a town were to move away, would the town remain?
6. Does a ventriloquist throw his own voice or someone else's voice?

PART II

1. (a) Is Hawaii part of North America?
   (b) Is the United States part of North America?
   (c) Is Hawaii part of the United States?
2. (a) Are citizens of the western part of North America Americans?
   (b) Are citizens of the eastern part of North America Americans?
   (c) Are citizens of the northern part of North America Americans?
   (d) Are Canadians Americans?
3. Which, if any, are *not* parts of the United States?
   (a) Guam
   (b) Puerto Rico
   (c) Indian reservations
   (d) Lower California
   (e) Virgin Islands
   (f) Panama Canal Zone
   (g) Guantanamo Naval Base

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PART III

1. Can we select a part of the United States (say, the city of Baltimore or the state of Texas) and evaluate it as a *part* of the larger whole to which it belongs, the United States?
2. Can we evaluate a nation or society (say, Japan or Denmark) as a part of the world of nations?
3. Can we evaluate a particular institution within a society (say, the electoral college, or the stock market) as a part of the society as a whole?

Leading Idea 9: Alternative approaches to education

Ms. Williams proposes that the social studies class go on a number of field trips. The purpose of these field trips, as she mentions on page 28, is to obtain a "first hand acquaintance" with the institutions that society is composed of. She further explains tha the students will get "a sense of the political process at work" and "a feeling for the economy as an institution." Thus, Ms. Williams propose learning about institutions by means of direct observation. As for society's goals and ideals, at the bottom of page 41 Mr. Swing insists that the students can examine these ideals by consulting the textbooks in the classroom. The views put forth by Ms. Williams and Mr. Swing represent two traditional approaches to education.

Suki, Mark, and Fran propose an alternative approach. On page 29 lines 13 and 14, Suki suggests that "instead of talking superficially to strangers, couldn't we talk seriously to people we know?" On page 42, Fran reinforces this view by claiming that some parents take social ideals seriously and try to live by them. She therefore feels that such parents would be a better source of information than textbooks. Mark says that students should think about what goes on in society, and Fran asserts that they need to be able to think for themselves.

The traditional view of education is that the students should begin with the facts and then draw inferences from those facts by generalizing or by constructing explanatory hypotheses. The alternative approach begins with the assumption that there is no way of studying the facts without already having guiding criteria of selection and explanatory hypotheses. According to this alternative approach, facts by themselves have very little meaning, and students are only bewildered when they are confronted with masses of data which they are expected to organize coherently.

Mr. Swing asks Mark, "Wouldn't it be worthwhile to find out how institutions work without rushing to evaluate them?" Mark will have no part of such an approach. He wants to know what happens and why. Mark apparently believes that when a person is attempting to learn about society, he cannot try to look only at the facts themselves, while putting off any consideration the meaning of these facts until later. One's reflection on the meaning of such facts determines the facts themselves. To learn that Columbus discovered America without considering what is meant by the word "discover" leaves the "fact" itself highly unclear. Does "discover" mean set foot on a territory before any other human being did so? In that case, what about the Indians that were in America? Does it mean set foot in North America before another European? What about Viking explorers? Every question of fact rests upon certain assumptions about the nature of sense observation, criteria for determining priority,among observations, considerations as to the nature of evience, logical procedures for determining inferences, etc. Unless those who deal with facts have already become skilled in reflection, they will be able to make little sense of the data with which they are confronted. This is why Fran and Mark maintain that the purpose of education is to think and to think for oneself.

EXERCISE: Alternative approaches to education

An alternative high school is about to be created. Those students who are interested in attending such a school are asked for suggestions as to how the school should operate. Here are some of the comments. How would you evaluate them? How would you respond to them?

1. Guy: "Everybody has theories about everything. There are too many theories. I say, stick to the facts, because the purpose of education is to acquire knowledge, and facts are what knowledge is made up of. I say, if anyone comes up with a theory in our alternative school, let's get rid of him."
2. Sly: "Facts are dumb. How can you understand a fact? It just is. It's a fact that today's Tuesday, but that's not something anyone understands. That's just the way the world is. No, it's theories that make facts meaningful. So I say we should concentrate on learning theories."
3. Cy: "Education's not just to know. The purpose of education is to learn how to do. That's where the regular high school went wrong — just teaching knowledge. Let's not make the same mistake. Let's concentrate on doing — practice — action."
4. Bea: "You don't go to school to learn how to do things. You go to school to do things, and once you start doing them, that's when you really learn. You learn how to read by reading and you learn how to write by writing. The practice comes before the understanding."
5. Dee: "Education should start with the big picture first, and then fill in the details. We should learn about how people do things in different parts of the world, before we consider how we do things here. We shouldn't just assume that our way is the right way. We should learn by comparing and contrasting."
6. Lee: "You've got to begin where you are, with what you know. So education should begin with the lives we lead every day, in our schools and in our homes. It should deal with the language we speak and the problems we face. The rest of the world's too far away for us to deal with."

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Leading Idea 10: Learning from other people's experience

At the top of page 42, Fran says, "None of us in the classroom know enough of the world. We need to talk to people who have had a lot more experience than we have." The students have been learning from one another in the classroom. Now Fran indicates that other learning experiences are necessary. Group discussion works in class. Fran believes that the students can also learn from discussions with people outside the classroom.

You may have noticed that some students in your class have a way of listening to what other students say and then building on the experience and insights of other people. These children don't need to experience everything first hand. In contrast, there are other students who don't seem very interested in learning about the way their classmates have experienced the world. They have to learn everything for themselves. It isn't always bad to have to learn everything for oneself. Many artists and writers are really loners. They are satisfied only with the picture of the world which they built based upon their own direct observation of the world. This use of personal experience can result in integrity and authenticity. On the other hand, the other approach, learning from one another, building on one another's experiences, is more akin to the approach used in the scientific community. Both approaches have their value, and neither should be considered exclusively the correct one.

DISCUSSION PLAN: Images of the learning experience

The comments that follow express different views of how learning takes place in different individuals. For each case, show which alternative view it resembles the most, which alternative view it contrasts with the most, and give your reasons for your approval or disapproval of it. (All seven views should be read aloud before being discussed.)

1. Martina: "I learn from books, not from teachers or other kids. You can trust books: they're written by authorities. What do kids know?"
2. Dudley: "The world is my school. I learn from every experience. I learn when I see a leaf fall, or when I hear a bird sing or when I try to hold water cupped in my hands. Everything that happens instructs me."
3. Eunice: "When I'm in class, it's like I'm all alone with the teacher. I pay no attention to anyone else. It's like we have a private conversation going all day long. Even when she isn't talking directly to me, I know she's thinking of me, just like I'm always thinking of her even when we're not talking together. It's like I have a private tutor."
4. Paul: "A classroom discussion is like a relay race. First one person has an idea, then it gets handed on to the next and to the next, and each person carries it a bit further. And when it's over, you realize that what you accomplished was a team effort, and was much more than you could have done on your own."
5. Myrna: "What happens in school has very little effect on me, compared to what happens at home. It's at home where I've learned about right and wrong, and that in turn controls everything I pick up in the school or in the world. If I didn't have standards of true and false to begin with, how could I ever tell what to learn and what not to learn?"
6. Irene: "I guess the only person you can every really learn from is yourself. My ideas come from myself. I develop them myself. I criticize them myself. I test them myself. If they work I keep them and if they don't, I get rid of them. That's how I learn. All you have to do is make sure you don't lose your ideas — they're easy to forget. Keep track of them, and build on them when you can."
7. Stuart: "I learn from TV mainly. Sometimes I read a newspaper or a magazine, or listen to the radio, but mainly I watch TV. It has everything that's going on, and it shows them to you directly, so you can see it happening right before your eyes."

Leading Idea 11: What is the purpose of law?

The last half of page 43 contains a discussion of the nature of laws. Mickey says that laws hold society together by making wrongdoers suffer. This argument seems to have left something out. What Mickey fails to say is that when the laws are used in such a way as to make wrongdoers suffer, the net effect upon the remainder of the populace is to intimidate or even to terrify them into abstaining from wrongdoing. Punitive laws have a deterrent effect and can be said to promote law-abiding conduct among the citizens, which in turn produces social solidarity.

Anne rejects the concept of laws as punitive and argues instead that they function somewhat like medical prescriptions. Suki agrees that laws have a remedial or restorative function. None of those present mentions that laws might have a preservative function in that they enable citizens to protect themselves against harm. The law that forbids people to walk on railroad tracks is aimed at helping people *maintain* their good health rather than restoring it to them.

Your classroom discussion may alternate between two extremes. Some will maintain that all laws are bad. Others will insist that all laws are good. Encourage your students to see that the notion of law is actually a constellation of ideas which incorporates many different categories. The views of Mark and Suki represent two common attitudes towards the law. Perhaps the members of your class can think of some others.

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EXERCISE: The purpose of laws

In each of the following cases, state what you think is the purpose of this particular law (which may be real or imaginary). Is it, for example, to protect innocent people from aggression, or to keep people from hurting themselves, or to provide "social cement" which will hold the society together, or any of a number of other possibilities which you may think of? (Also, a law might have not just one but a number of purposes.)

Law No. 1: If a person makes a public statement that is false, malicious and damaging with regard to another person, then the offender shall be subject to prosecution.
Law No. 2: Automobiles are not to exceed the speed limit of 55 m.p.h. on highways.
Law No. 3: Individuals attempting suicide will be subject to arrest.
Law No. 4: Persons smoking in non-smoking areas will be subject to arrest.
Law No. 5: It is forbidden for victims of a crime to take personal revenge upon the criminal.
Law No. 6: Desecration of the national flag is forbidden.
Law No. 7: Children who habitually do not attend school are subject to arrest as truants.
Law No. 8: Children are not permitted to marry.
Law No. 9: Employers should not pay employees less than the minimum wage.
Law No. 10: The drinking of beverages which might be intoxicating is forbidden both to children and adults.

EXERCISE: Law in everyday life

Through open discussion with your classmates, try to compile a list of the ways that your lives have been affected by laws today.

See if you can compile a class list of at least twenty entries.

Then go back and analyze your list. Did you include:

(a) routine things you do which are the *subject* of laws (crossing the street — traffic laws; getting a drink of water — laws regarding water filtration or fluoridation, etc.)

(b) things that you do *because* of laws (go to school — compulsory education law; receive a vaccination and passport when leaving the country — immigration laws),

(c) things that you *don't* do because of laws (injure a fellow student — laws forbidding bodily harm; breaking a school window — vandalism, etc.).

Are there other items you would now like to add to your list?

Label each item on your list A, B, or C according to which category each represents.

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1. Which category has the most entries?
2. What conclusions can you draw from that?
3. Do you have any activities on your list that don't fit into these three categories?
4. What new category (ies) should you invent to include these items?
5. What conclusions can you draw about the nature of law from these categories of relationship with the law that your activities represent?

E.R.

Leading Idea 12: Whose side is the judge on?

On page 44 line 16, Wilda suggests that the judge is always on the side of siciety. Her point is not one that can be easily dismissed.

Wilda's argument would seem to rest on the assumption that there is an innate hostility between society and the individual. Because laws are the product of the state, which is the legal arm of the society, and because laws are enforced by the state as well, it has not been uncommon for the suspicion to be voiced that the laws of any society reflect the interest of that society as a whole as opposed to the interest of any of its members. If Wilda is to prove her case, she will have to show that the courts are not impartial. For Wilda to be shown wrong, it would be necessary to demonstrate that society's side is not favored by the courts in any significant number of cases.

On page 44 lines 25-27, Bill pushes Wilda's argument until it becomes a kind of paradox. He says that promotion of the individual is the best thing that could happen to society. In cases where the courts favor the individual, society benefits in the long run. In a tax case, Bill might claim that it would benefit all if the courts were to find in favor of the individual tax payer and against the government. In the case of free speech, the courts would actually strengthen society every time they found in favor of the individual, because the strongest society is the one in which individual freedoms flourish.

DISCUSSION PLAN: Are judges impartial?

If judges are just, it is presumed that they administer justice even-handedly. They do not favor one side or the other in a case, even if one side would be the State, as represented by the public prosecutor or district attorney, and the other side should be a weak individual represented only by a public defender.

Some people, nevertheless, are convinced that many judges are biased or prejudiced in favor of the State and against the individual, although the judges themselves may not be aware of such bias. In the light of such accusations, how would you answer the following question?

1. Are judges experts?
2. Are judges professionals?
3. Are judges trained to be impartial?
4. Do doctors treat all their patients with the same concern, or do they give favored patients better treatment?
5. Do football referees and baseball umpires try to be impartial?
6. Is it possible that some referees and umpires are biased, although they may not know it?
7. Would a society be better off having judges who are biased in favor of the State than judges who are impartial?
8. Would a society be better off having judges who are biased against the State than having judges who are impartial?
9. Do judges who discover that they are biased disqualify themselves?
10. Is there any way of punishing judges who fail to be impartial?

㉖

DISCUSSION PLAN: Does "society" mean "the state"?

1. Wilda says that a judge is always on society's side. If this is true, does this mean that the judge is always against the individual?

2. Who is "society"? Is "society" the state? Is there a difference between "society" and "the state"?

3. When someone is charged with a crime the terminology is usually "The *state* against John Doe." Is the *society* against John Doe?

4. In a criminal trial, who looks out for the interests of the accused?

5. In a criminal trial, who looks out for the interests of the state?

6. Does some other person or persons look out for the interests of society? If so, who?

㉗

MM

Leading Idea 13: Are things forbidden because they are wrong?

On page 44, Fran wonders, "Is it that we don't like people who commit crimes — or is it that we call crimes whatever people do that we don't like?" Lisa responds by introducing her own "which came first" question. She asks if actions are forbidden by law because they are wrong or if actions are thought to be wrong because they are forbidden. Let us consider the alternatives.

Under some circumstances, it is obvious certain actions have been forbidden by society because those actions clearly seemed wrong at the time that the laws against them were enacted. It is easy to see why acts which harm other people are prohibited by law. Murder is the most obvious example, but there are other violations of the law which can hurt others. A person who has a contagious disease may be quarantined, and should he or anyone else violate the quarantine, the entire community would be in danger.

In certain other cases, actions may be forbidden, not because they seem wrong or harmful in themselves, but because it is convenient to society to forbid them. This is the case in many so-called conventions. One country will establish a convention according to which driving on the left side of the road is wrong, and another will forbid driving on the right. In cases such as these, right and wrong follow from what is forbidden, rather than the other way around.

Your students will probably point out that under some circumstances things which are harmful are not forbidden, and in other circumstances, things which are forbiden may not be harmful. Excessive smoking or drinking, may be harmful to oneself and even to others, but it is not forbidden, and the law books are filled with archaic laws, which continue to forbid personal activities which harm no one.

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EXERCISE: Crime and harm

1. Are all crimes harmful? (If your answer is "yes", complete the following sentence). ______________________________
is an act which is a crime and which I think is harmful.
If your answer is "no", complete the following sentence. ______________
is an act which is a crime, but which I do not think is harmful.

2. Are all harmful things crimes? If your answer is "no", complete the following sentence: ______________________________
is a harmful act which is not a crime.

MM

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DISCUSSION PLAN: Is punishment appropriate for those who are ill or for those who are bad?

> THIS IS WHAT I GATHERED. THAT IN THAT country if a man falls into ill health, or catches any disorder, or fails bodily in any way before he is seventy years old, he is tried before a jury of his countrymen, and if convicted is held up to public scorn and sentenced more or less severely as the case may be. There are subdivisions of illnesses into crimes and misdemeanours as with offences amongst ourselves — a man being punished very heavily for serious illness, while failure of eyes or hearing in one over sixty-five, who has had good health hitherto, is dealt with by fine only, or imprisonment in default of payment. But if a man forges a cheque, or sets his house on fire, or robs with violence from the person, or does any other such things as are criminal in our own country, he is either taken to a hospital and most carefully tended at the public expense, or if he is in good circumstances, he lets it be known to all his friends that he is suffering from a severe fit of immorality, just as we do when we are ill, and they come and visit him with great solicitude, and inquire with interest how it all came about, what symptoms first showed themselves, and so forth, — questions which he will answer with perfect unreserve; for bad conduct, though considered no less deplorable than illness with ourselves, and as unquestionably indicating something seriously wrong with the individual who misbehaves, is nevertheless held to be the result of either pre-natal or post-natal misfortune.
>
> --**Samuel Butler,** *Erewhon,* **Ch. 10**

After having read the above selection, which describes a society in a remote (and fictional) country, discuss the following:

1. Are people ever responsible for getting sick? If so, is their sickness punishment enough, or do they need more?
2. Are people ever *not* responsible for harmful acts which they perform? If they are not, should they still be punished? Do they deserve sympathy?
3. If it could be shown that, under certain specific social conditions, people find themselves obliged to perform harmful acts, would it be proper to punish society?
4. What would school and family life be like in Erewhon, where illness is a crime and crime a form of illness?
5. Do you think it ever happens in our own society that people are punished for doing *good* things and rewarded for doing *bad* ones? If so, is this any stranger than Erewhon?

DISCUSSION PLAN: Is it ever wrong to do nothing?

30

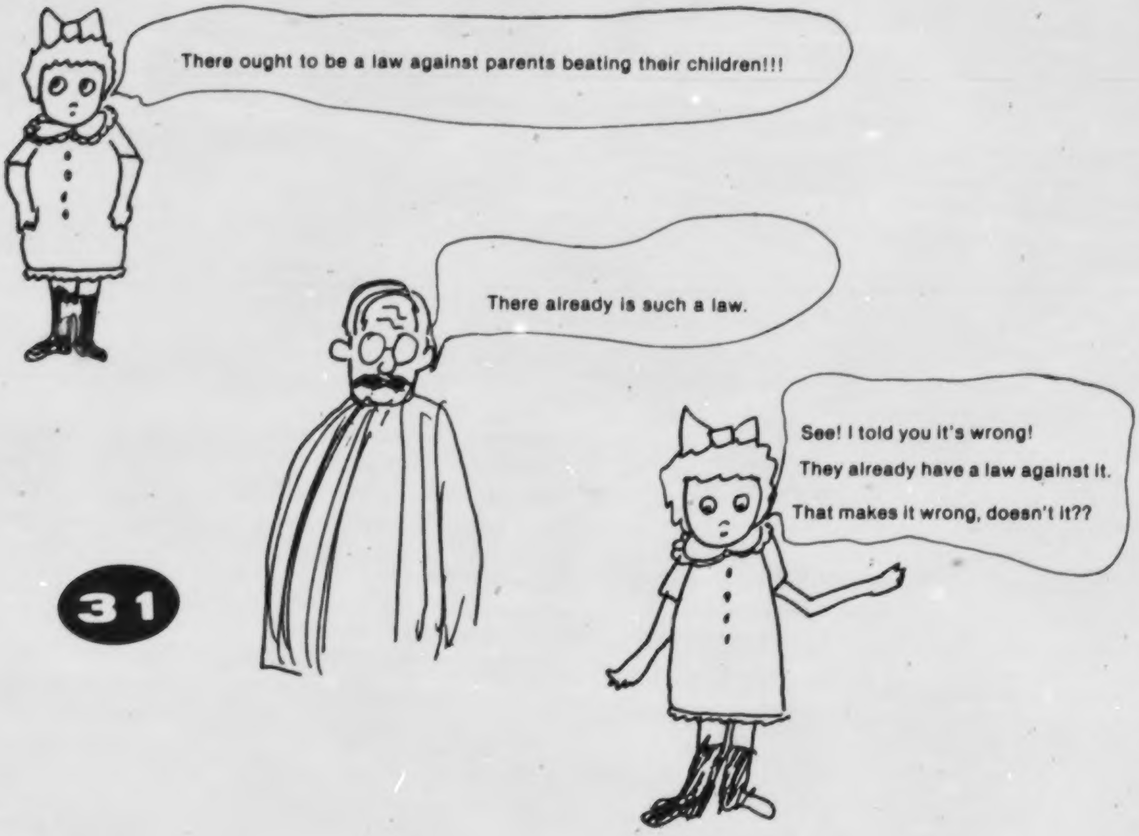
Thirty Nights

The municipal courts in New Brunswick, N.J., have come up with a new punishment for young people arrested for disorderly conduct, loitering or drunkenness. They are sentenced to 30 nights at home, the curfew from 9 p.m. to 6 a.m.

Explains former judge Thomas J. Shamy, who originated the plan: "I felt that there was a need for an alternative to a jail term — something more than a fine and more than reporting once a month to a probation officer. . . If you were a street kid, there would be no question in your mind that it's difficult to sit at home because of the peer pressure."

1. Are there any circumstances, in your opinion, under which loitering should be considered illegal?
2. Are there any circumstances under which it should not be considered illegal?
3. Do you think young people are more likely to be accused of loitering than people in other age brackets?
4. A satirical writer, attacking the claim of the judicial system to impartiality, tells of a poor man who is arrested for sleeping under the bridge. To the man's protests that he has nowhere else to sleep, the judge replies that, in this regard, the law is utterly impartial: the rich are forbidden from sleeping under the bridges, just as the poor are. How would you comment on the judge's remarks?
5. Do you think that the solution of the municipal court in the news item above will be an effective one as far as loitering is concerned? Could the young people argue that they are being punished for "doing nothing"?
6. If a railway switchman failed to throw a switch, with the result that there was a tragic accident, and if afterwards the switchman claimed he was innocent, saying "I didn't do anything," would that be an acceptable defense? How is this different from loitering?

EXERCISE: Is punishment appropriate for those who are ill or for those who are bad?


There ought to be a law against parents beating their children!!!
There already is such a law.
See! I told you it's wrong! They already have a law against it. That makes it wrong, doesn't it??

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1. There is no law against beating one's six-year-old sister at a game of chess. Is it right or wrong to beat her at chess?
2. In certain localities there are laws against carpet-beating. Is carpet-beating always wrong?
3. In some parts of the world there are no laws against child-beating. Is child-beating right in those parts of the world?
4. Is child-beating wrong in those areas where there are laws against it?

MM

Leading Idea 14: Are laws perfect?

At the top of page 45 line 15, Fran implies that the laws are not perfect. Andy had suggested earlier that law is a search for justice. If he is correct, the laws may gradually approach or approximate justice, but at any given time, they would be imperfect. Laws need to be continually revised in the light of human experience, in order to approach justice more adequately.

One reason for the imperfection of the laws is that they are the products of compromise and probably cannot be anything else in a democratic society. The political process in a democracy involves the representation of a variety of factions, with the result that the laws represent compromises among the variety of interest groups. If democracy is the "least bad political system," the reason is not that its laws are perfect, but that in a democracy, the imperfection of the laws can be kept in the forefront of attention until they are improved.

EXERCISE: Are the laws perfect as they presently are?

The following comments are criticisms of the laws as they presently are. Do you agree or disagree with them? In each case, give your reason.

		Agree	Disagree
1. Eleanor:	"You can never be sure that the way you've said something is just right. There's always something vague in what you've said, that could be made more precise. Or maybe something misleading. So laws need to be continually reformulated."	☐	☐
2. Hazel:	"The people who make the laws are never sure about their scope. I mean, they want the law to apply to *all* the behavior they disapprove of and to *none* of the behavior they approve of. But it doesn't always work out that way. I mean, suppose there's a law against mistreatment of kids. How can they be sure that the law really applies to the right cases?"	☐	☐
3.Albert:	" Times change, and as they do, the laws have got change also. Laws become obsolete, and when that happens, they should be cancelled. If you don't revoke obsolete laws, the police won't enforce them, and if they don't enforce some laws, they may wind up not enforcing others either."	☐	☐
4. David:	"Even if the laws were perfect, let's fact it, the police and the judges are only human. Even if they did the best they could, it would always be subject to error. So perfect laws can never guarantee perfect justice."	☐	☐
5. Lois:	"Only divine law can be perfect."	☐	☐
6. Dean:	"Laws are perfect only if they are consistent with the Constitution. But only the Supreme Court can decide whether they're consistent or not."	☐	☐
7. Rhoda:	"There's no such thing as perfect law. Laws are just conventions that people agree to abide by, and as they change their minds, they change their laws. So it's all in their heads."	☐	☐
8. Anita:	"The laws are constantly being improved and corrected. They're not perfect and never will be, but they're perfectible."	☐	☐
9. Howard:	"For there to be perfect laws, they would have to be the laws of a perfect world. But there can never be a perfect world."	☐	☐

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Leading Idea 15: Division of labor

At the bottom of page 45, Bart comments favorably on the division of labor, and Suki's grandfather claims that such an arrangement is not to be found on a farm. They are discussing a social process in which work is divided into specific operations, which are then distributed among a number of different workers. An assembly line is an example of division of labor. Instead of having one mechanic make the entire automobile, each worker adds a tiny part to the total assembly. Such division of labor is characteristic of societies which are technologically advanced. On the other hand, in pre-industrial or rural societies such narrow specialization is unnecessary. Thus in a small tribe each person will be able to do many of the jobs that are done in that tribe.

Division of labor increases the efficiency of production considerably, but it should be kept in mind that division of labor leads to a greatly increased interdependence among the members of society. If a tribesman should stop work for any reason, life would go on in the tribe as before. No vital services would be lost. If everything is interdependent, a work stoppage at any one point can impede production all along the line. If the stoppage is critical enough, the entire economy may grind to a halt.

DISCUSSION PLAN: The division of labor

State whether you agree or disagree with the following remarks, and give your reasons:

		Agree	Disagree
1. Skip:	"If I had to be a shoemaker, I'd rather make the entire pair of shoes myself, and not work on an assembly line where all I did all day long was nail on the heels."	☐	☐
2. Doris:	"There's no longer any place for the old-time craftsmen. Modern industry means mechanization. Some day all production will be done by machines — in fact, most of it is already."	☐	☐
3. Paula:	"The world population is so great that there's no way to supply its needs for goods except through the division of labor. Doing a single operation all day long on an assembly line may be monotonous, but it's efficient."	☐	☐
4. Keith:	"It's not just that I want to be a jack-of-all-trades. I want to know everything and do everything. I want to be universal. But there's no room for me in a world where the division of labor is everywhere."	☐	☐
5. Kate:	"The division of labor leads to specialization and specialization leads to overspecialization. People are getting to know more and more about less and less, and pretty soon they'll get to know everything about nothing."	☐	☐
6. Max:	"You have to attack problems by means of a team approach, and using a team means using a group of specialists who work efficiently together. That's the way a hospital or a university works. The division of labor is the only rational way to bring about progress."	☐	☐
7. Amy:	"What good is progress if the means we use to obtain it are means which dehumanize us?"	☐	☐
8. Doug:	"The reason for war is that people become desperate: either they lack the means of subsistence, or they fear that what they have will be taken from them. So to eliminate war, we have to eliminate the fear of poverty as well as poverty itself. And if industrialization and the division of labor is the price we have to pay — well, everything good has a price."	☐	☐
9. Madeleine:	"If you're narrow in your work, you become narrow in your outlook, and you can no longer be a whole human being."	☐	☐

Leading Idea 16: What is an institution?

Suki's grandmother feels that the division of labor causes each individual to have only a fraction of a job, and therefore atomizes society so that managers and planners are needed to hold the fragments together.

On the other hand, Ms. Williams argues that if citizens are too independent and self-reliant, the situation might become chaotic. Large organizations, such as corporations and unions and large institutions, such as schools and churches, are rule-making bodies which function to hold individuals together, even though those individuals have the ability to act independently and autonomously.

Societies by their very nature have institutions which are fule-making bodies. Prisons, schools, churches, and courts are organizations which exist not merely to satisfy the self-interest of their members, but to perpetuate traditional values which are deemed worthwhile. A corporation is not strictly an institution because it exists for the profit of its share-holders. Churches and schools, on the other hand, generally have purposes which transcend the aims and goals of their individual members.

EXPLORING SOCIAL EXPERIENCE: Institutions

EXERCISE: Political Institutions

Individuals who are usually the most responsive to mass movements are those who possess the fewest social ties. Which of the following would you say the above description refers to:

(a) unemployed
(b) youth
(c) politically involved
(d) wealthier farmers
(e) skilled workers
(f) people in small business
(g) people in old business
(h) independent intellectuals
(i) employed
(j) adults
(k) politically apathetic
(l) poor farmers
(m) unskilled workers
(n) people in big business
(o) people in new business
(p) intellectuals in schools and universities

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EXERCISE: Definition of Institution

Refer back to the charts dealing with similarities and differences among institutions (in the exercises for Leading Idea 6 of Chapter Three: Relation of society to institutions.)

Recall your answer to the questions following the charts:

(1) What are the things all these institutions have in common?

(2) Can you generalize about the kinds of ways that institutions differ from one another?

Using your responses to these two questions, try to formulate a tentative definition of 'institution' in the lines below:

Compare your definition with that of one of your classmates. Modify your own definition if you like.

Now check your definition with the following uses of the word "institution":

1. the institution of marriage,
2. the institution of baseball,
3. such and such a person is practically an institution,
4. institutionalizing someone,
5. institutional food.

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Do you need to modify your definition or is there a difference between the use of the word "institution" in the examples above and its use in reference to institutions like prisons, schools, churches and courts? What kind of difference is it?

Now check the dictionary for a definition of "institution". How does the definition found there relate to your definition?

E.R.

EXPLORING SOCIAL EXPERIENCE: Institutions

EXERCISE: Definitions and examples

Institutions are complex patterns guiding and governing human behavior. They are therefore systems of procedures which are to be found in recurring situations. Among the more important institutions in modern life are:

military institutions (e.g., the army)
economic institutions (e.g., a bank)
religious institutions (e.g., a church)
political institutions (e.g., democratic voting)
educational institutions (schools and colleges)

Discuss the following questions:

1. Would you consider baseball and football to be institutions in American life?
2. Would you consider the Marine Corps an institution?
3. Would you consider circuses and carnivals institutions?
4. Would you consider dog obedience schools institutions?
5. Would you consider the Parent-Teachers Association an institution?
6. Would you consider marriage an institution?
7. Would you consider the family an institution?
8. Would you consider the corporation an institution?
9. Would you consider the theatre an institution?
10. Would you consider hunting an institution?
11. Would you consider eating an institution?
12. Would you consider high school graduations an institution?
13. Would you consider the court an institution?
14. Would you consider the press an institution?
15. Would you consider mental hospitals institutions?

Leading Idea 17: Two kinds of law

In the first half of page 47, Suki's grandmother asserts that there are two kinds of law: restorative and punitive. According to Jane, the aim of punitive law is to make the wrongdoer suffer. Here she is echoing the point earlier made by Mickey. The purpose of restorative law is to bring things back to the way they were before the transgression occurred.

An example of punitive law would be a statute that requires capital punishment in the case of first degree murder. An example of restitutive law would be one that requires drivers to own liability insurance, so that in case they are involved in an accident, their insurance company will pay for the damages to the other vehicle. The insurance law is not particularly concerned with the question of who might have been at fault in the accident. Its aim is to get the damages paid for and the cars back on the road as soon as possible, with the least suffering to those who are involved. The penal law on the other hand assumes that the wrongdoer can be made good again only if he is made to suffer.

EXERCISE: Two kinds of law

Would you say that the following cases are illustrations of punishment, of restitution, or of neither:

	Punishment	Restitution	?
1. After World War I, the Allies required Germany to pay reparations for its part in starting the war.			
2. After World War II, Japan was not asked to pay reparations, even though it had attacked the United States at Pearl Harbor.			
3. During World War II, American citizens of Japanese ancestry were sent to concentration camps, even though they were not charged with having committed crimes.			
4. After serving a minimum number of years, a prisoner may be eligible for parole.			
5. A husband and wife who bring suit against one another are granted a divorce.			
6. After a strike has ended, workers who had been sentenced to go to prison are given amnesty.			
7. Those who had fled the country during a war, for reasons of conscience, are granted amnesty.			
8. A person found guilty of stealing a sheep is sentenced to five years in prison.			
9. A person found guilty of first-degree murder is given a suspended sentence.			
10. A circus bear that attacks its trainer is put to death.			

Leading Idea 18: Vengeance and retaliation

Jane argues that one purpose of law is to enable society to get even with the lawbreaker. It is a matter, as Sandy puts it, of "an eye for an eye."

Vengeance is one form of reciprocity. People may reciprocate evil deeds as well as good ones. Or, if a person does a harmful act, it is often felt, in many tribal societies, that it is necessary to reciprocate and harm the wrongdoers in turn.

One problem with this approach, as some of your students will probably point out, is that there is some question as to whether it is right for anyone to harm anyone else, even in retaliation. To use the popular expression, "two wrongs don't make a right." Critics of punishment argue that punishment has no educational value whatsoever. It does not rehabilitate the wrongdoer. Instead, it deepens whatever resentments toward society he may already have, and thus perpetuates the cycle of vengeance and retaliation.

Defenders of punishment argue that punishment has two purposes: it discourages people from continuing to break the law, and it serves to intimidate other members of the society who might be tempted to break the law, but who are discouraged from doing so when they realize what the consequences may be.

The question of punishment in which many of your students may be interested and which has, at the same time, far reaching philosophical implications for the nature of society. You may very well find that they would be interested in doing research projects, either individually or cooperatively, in which they explore the criticisms and defenses that have been made of institutionalized punishment. They might even want to come up with some policy recommendations of their own.

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DISCUSSION PLAN: Vengeance and retaliation

In which, if any, of the following situations should the person hurt or attacked seek to "get even?" If you do not think retaliation is appropriate, what alternative course of action should be adopted by the person or persons attacked?

1. A teacher is attacked by a pupil.
2. A girl is struck by a boy during a volleyball game.
3. A boy is struck by a girl during a volleyball game.
4. A bride-to-be is deserted at the church — the groom never shows up.
5. The groom-to-be is deserted at the church — the bride never shows up.
6. A student wins a game of cards from other students by cheating.
7. A student is mugged in a hallway by other students.
8. A nation arrests members of another nation's embassy for spying.
9. A nation attacks another nation without provocation.
10. A nation persecutes a minority group among its own citizens.

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EXPLORING SOCIAL EXPERIENCE: Motivation

EXERCISE: Frustration and aggression

A generalization with considerable evidence to support it is that people who have been frustrated may resort to aggression. Are the following statements consistent with or incompatible with the above generalization:

	Consistent	Inconsistent	Unrelated
1. When frustrated, we often attack the obstacle that frustrates us, rather than find ways of circumventing it or removing it. (Example: the driver with a flat tire kicks the tire.)			
2. When frustrated, we often "take out our aggression on innocent bystanders."			
3. When frustrated, we tend to seek out scapegoats by blaming people who are too weak to retaliate.			
4. Some people prefer to run away from frustrating situations rather than try to face them.			
5. Sometimes, if we are frustrated long enough, we may become very rigid in our habits, and find it difficult to do what we originally wanted to do, even when all barriers and obstacles have been removed.			

Leading Idea 19: Expiation

In addition to the usual justifications of punishment which are prevalent, one occasionally encounters the notion that punishment has a kind of therapeutic value for the wrongdoer. It is almost as if wrongdoing is a disease that requires purgation or cauterization which will then have a healing effect. This is not the same as "getting even." The belief is rather that punishment "is good for the wrongdoer." One is doing the wrongdoer a favor, in effect. Not all people who hold this view acknowledge holding it. Nevertheless, if you broach the subject to your class, you might very well find that the students are not reluctant to discuss it and that such discussion can be profitable.

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EXERCISE: Expiation

It is frequently held that wrongdoers should be made to feel sorry for what they have done. Moreover, such wrongdoers are expected to make amends in some fashion, and to atone for what they did by suffering. Being sorry, suffering and making amends are alternative ways of *expiating* the wrong that one has done. In some cases, all three characteristics are expected.

How would you classify the following? (In column 4, use appropriate numbers.)

		(1) Being sorry	(2) Suffering	(3) Making amends	(4) A combination	(5) None of these
1. Ted:	"Okay, I'll shake hands and apologize, but I still think he deserved what I did to him."					
2. Casper:	"I shouldn't have tripped him so that he fell and broke his crutch. Well, I guess I'll have to pay for a new one."					
3. Sally:	"I'm so mean and evil, telling tales on Ted! I wouldn't blame him if he let everyone know just how bad I am. I'd deserve it!"					
4. Craig:	"That was really stupid of him to run in front of my bike like that. Instead of him getting hurt, it could have been me!"					
5. Sharon:	"Daddy, I feel badly enough for having slapped Violet; after all, she's just a baby. But please don't make me apologize to her! That would be too embarassing!"					

Leading Idea 20: Could society exist without force?

The discussion at the top of page 48 takes up the question of the manner in which governments are based on force. Mickey argues that if the force behind the laws in a society were taken away, that society could not exist.

Laws are worthless if they are not enforced. Suppose two people make a contract with one another in which each promises to deliver something to the other. Unless there are laws threatening these individuals with punishment for failure to live up to the terms of the contract, the contract is worthless. Obviously the power to enforce such laws should not belong to either of the parties that make the contract, but to a third party which stands over them and enforces the rules.

At the same time, as Mickey points out, governments cannot permit individuals or small groups to make their own laws and to back those laws up with force. If this were to happen, there would be small private armies, such as are occasionally seen in gang warfare. The government allows no one to make laws except itself. It therefore has a monopoly on force. The citizen may not even defend himself, when the government or the government's representatives are present and able to defend him. (Once the thief has been caught, the victim does not have the right to attack the thief, but must allow the government to prosecute and punish him.)

DISCUSSION PLAN: Are scruples appropriate when it comes to military armament?

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Read and discuss the following passage from *Gulliver's Travels, A Voyage to Brobdingnag, Ch. 7:*

> But, great Allowances shoud be given to a King who lives wholly secluded from the rest of the World, and must therefore be altogether unacquainted with the Manners and Customs that most prevail in other Nations: The want of which Knowledge will ever produce many **Prejudices**, and a certain **Narrowness of Thinking**; from which we and the politer Countries of **Europe** are wholly exempted. And it would be hard indeed, if so remote a Prince's Notions of Virtue and Vice were to be offered as a Standard for all Mankind.
>
> To confirm what I have now said, and further to shew the miserable Effects of a **confined Education**; I shall here insert a Passage which will hardly obtain Belief. In hopes to ingratiate my self farther into his Majesty's Favour, I told him of an Invention discovered between three and four hundred Years ago, to make a certain Powder; into an heap of which the smallest Spark of Fire falling, would kindle the whole in a Moment, although it were as big as a Mountain; and make it all fly up in the Air together, with a Noise and Agitation greater than Thunder. That, a proper Quantity of this Powder rammed into an hollow Tube of Brass or Iron, according to its Bigness, would drive a Ball of Iron or Lead with such Violence and Speed, as nothing was able to sustain its Force. That, the largest Balls thus discharged, would not only Destroy whole Ranks of an Army at once; but batter the strongest Walls to the Ground; sink down Ships with a thousand Men in each, to the Bottom of the Sea; and when linked together by a Chain, would cut through Masts and Rigging; divide Hundreds of Bodies in the Middle, and lay all Waste before them. That we often put this Powder into large hollow Balls of Iron, and discharged them by an Engine into some City we were beseiging; which would rip up the Pavement, tear the Houses to Pieces, burst and throw Splinters on every Side, dashing out the Brains of all who came near. That I knew the Ingredients very well, which were Cheap, and common; I understood the Manner of compounding them, and could direct his Workmen how to make those Tubes of a Size proportionable to all other Things in his Majesty's Kingdom; and the largest need not be above two hundred Foot long; twenty or thirty of which Tubes, charged with the proper Quantity of Powder and Balls, would batter down the Walls of the strongest Town in his Dominions in a few Hours; or destroy the whole Metropolis, if ever it should pretend to dispute his absolute Commands. This I humbly offered to his Majesty, as a small Tribute of Acknowledgment in return of so many Marks that I had re-

(Continued on next page)

ceived of his Royal Favour and Protection.

The King was struck with Horror at the Description I had given of those terrible Engines, and the Proposal I had made. He was amazed how so impotent and groveling an Insect as I (these were his Expressions) could entertain such inhuman Ideas, and in so familiar a Manner as to appear wholly unmoved at all the Scenes of Blood and Desolation, which I had painted as the common Effects of those destructive Machines; whereof he said, some evil Genius, Enemy to Mankind, must have been the first Contriver. As for himself, he protested, that although few Things delighted him so much as new Discoveries in Art or in Nature; yet he would rather lose Half his Kingdom than be privy to such a Secret; which he commanded me, as I valued my Life, never to mention any more.

A strange Effect of **narrow Principles** and **short Views!** that a Prince possessed of every Quality which procures Veneration, Love and Esteem; of strong Parts, great Wisdom and profound Learning; endued with admirable Talents for Government, and almost adored by his Subjects; should from a **nice unnecessary Scruple,** whereof in **Europe** we can have no Conception, let slip an Opportunity put into his Hands, that would have made him absolute Master of the Lives, the Liberties, and the Fortunes of his People.

In discussing this passage, some things to take into consideration are:

1. From the last sentence, does it appear that Gulliver forsaw the use of explosives against the king's foreign enemies or against his own people?
2. Why does Gulliver refer to the king's reason for rejecting Gulliver's advice as a "nice unnecessary scruple"?
3. Is Gulliver correct that the king's scruple is the result of the ignorance and prejudice which are the marks of a bad education?

Leading Idea 21: Inductive reasoning

At the top of page 49, Lisa tells Fran that she saw one of the history books Mark had taken out of the library at the top of Greg's locker. Fran then infers by a series of steps that Greg vandalized the classrooms to incriminate Mark and that Greg acted out of jealousy. Lisa then points out that perhaps Fran is jumping to conclusions.

Lisa then tells Fran that Greg can *prove* it wasn't he who damaged the classrooms. She herself was with him at 9:30 p.m., the time at which the clock stopped. At this point, Lisa herself may be in danger of jumping to the contrary conclusion.

This episode shows how suggestible people are as they build up an understanding of a situation, piece by piece. As each piece is added to the puzzle, one can't help thinking that it is decisive and that one knows the answer. But with eacn new piece, the overall configuration of the puzzle changes and one may leap to conclusions that swing wildly from one extreme to the other.

EXERCISE: Good evidence vs. poor evidence

The Fifth Federal Savings and Loan Institution was held up in front of 12 witnesses, and $50,000 was taken.

Hatchet-face Henry was picked up the next day with $10,000 in his pocket. H.H. did not have a satisfactory explanation for carrying such a large sum of money, nor could he tell where he had gotten it.

In a police line-up, 3 witnesses identified H.H. positively as the hold-up man; but 9 were unable to make a positive identification.

Hatchet-face Henry is accused of the crime.

1. What additional evidence could you offer to make a better case against H.H.?
2. What additional evidence could you offer to weaken the case against H.H.?
3. What additional evidence could you offer to cause the case against H.H. to be thrown out?

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EXPLORING SOCIAL EXPERIENCE: Social Inquiry

EXERCISE: The procedures of the social sciences

The social sciences are activities which attempt to understand human behavior through procedures which are to be found in all branches of science. These procedures must meet the following criteria:

1. *Publicity*
   When scientists publish their findings, they are expected to publish at the same time the procedures which they employed to obtain such findings.
2. *Replicability*
   The description by one scientist of his or her procedures must be sufficiently accurate and detailed to enable any other competent researcher to replicate the original experiment. Unless the original experiment can be performed again, it may be very difficult to corroborate the results originally obtained.
3. *Precision*
   Scientists aim to develop concepts which are clear and precise; consequently they are concerned that the definitions they work with be clear and precise. Moreover they strive for accuracy by subjecting their observations to measurement wherever possible.
4. *Objectivity*
   Scientists must be prepared to follow an investigation wherever it leads even though, due to their own personal biases or prejudices, they might wish that things would turn out differently.
5. *Coherence*
   Each scientific finding is a contribution to the overall map of human knowledge. That map is the cumulative result of a vast number of findings, many of which may seem to be inconsistent with one another. The constant reconstruction of the map has as its goal to remove these inconsistencies, and to develop a single, systematic explanation of human behavior.

QUESTIONS

Do the procedures employed by Mark and his classmates satisfy any of the above criteria?

If they do, does that mean that Mark and his classmates are social scientists?

If they do not, does that mean that Mark and his classmates, although not social scientists, may nevertheless be engaged in a worthwhile study?

EXERCISE: Inductive reasoning: generalizations

Would you call the following cases of (1) excellent reasoning; (2) okay reasoning; (3) poor reasoning?

(1) (2) (3) ?

1. Trudy: "I have carefully examined the figures regarding oil production, oil imports and oil consumption in most countries, and in each of those countries there is a shortage of oil, so I guess we can conclude there is an oil shortage in all countries."
2. Sam: "I've noticed that, as a rule, people have less money right before each payday than right after, so I guess people have a tendency to spend a lot of money just before pay days."
3. Carmen: "We've been playing Cliffside for 75 years now, and they've won every game. It's my considered judgment that, on the whole, their teams are better than ours."
4. Norman: "We called every 6th person listed in the local telephone book, and two-thirds of them said they're going to vote for Mr. Able, one-sixth said they'd vote for Mr. Baker, and one-sixth said they haven't yet made up their minds. I predict Mr. Able will win the election."
5. Eugene: "Every time I eat a dozen oysters and a half a gallon of ice cream, followed by a few bottles of ginger ale, I get indigestion. In the future I'm going to stay away from ginger ale."
6. Susanna: "Every year, most of the people who emigrate to the United States are from Europe. I guess that's because that's where most of the people are who want to come to the United States."
7. Anthony: "Every year in our school, more girls are seniors than boys. So that means that more girls go to college from our school than boys."
8. Harvey: "Every kid in our class has black eyes. I'll bet that less than half of their parents have blue eyes."
9. Anita: "The larger your income, the more income tax you have to pay."
10. Rose: "There's a bad apple in every barrel."

EXERCISE: Inductive reasoning — hypotheses

Hypotheses are possible solutions to a problem. When we find ourselves in a problem situation, we usually think of a number of alternative hypotheses and we try to figure out in our minds which of these would be the most likely to resolve the problem, which would be the next most likely, and so on. We engage in this imaginative rehearsal by trying to anticipate the consequences which would result if we were to act on each hypothesis. We then experiment by acting first on the hypothesis which we judge most likely to be successful. If that doesn't work, we go on to the next, and so on until the problem is resolved.

Consider this problem situation:

> You are a member of the senior class which will graduate in June, which is just three months away, and most of you are looking forward to going to college. But the Board of Education in your community has been unable to get voter approval for its budget, and as a result, the school will be closed for the remainder of the school year. At a town meeting last night, a number of suggestions were made for dealing with the situation. How would you rank these suggestions, giving the most reasonable suggestion a (1) rating, and so on?

45

A. Move the summer vacation up into the late Spring, and start the Fall semester in the summer. ( )
B. Run an ad in the newspaper, pointing out that the seniors will lose their chance to go to college this year if they don't graduate. ( )
C. Conduct a fund-raising campaign to keep the schools open for the remaining three months of the school year. ( )
D. Get the voter lists, and have all the students conduct a telethon, in which they call each voter and explain the seriousness of the situation. ( )
E. Recognize that this is a blessing in disguise, and have a town-wide celebration. ( )
F. Form committees to ring doorbells and talk to people in their homes, to see what solutions they might have. ( )
G. Fire the mayor. ( )
H. Apply to Washington for emergency funds. ( )
I. Apply to your state legislature for emergency funds. ( )
J. Apply to your state Department of Education for emergency funds. ( )
K. Recruit parents to act as teachers for the rest of the year. ( )
L. Ask the teachers and administrators to volunteer their services for the rest of the year. ( )

CORRELATION CHART

CHAPTER FOUR

LEADING IDEA	State and Local Government, Steven Jantzen, et. al. Scholastic Book Services, NY, 1977.	Civics, Grant T. Ball and Lee J. Rosch, Follett Publishing Co., Chicago, 1978	Governing Your Life: Citizenship and Civics, Steven Jantzen, et. al. SRA, Chicago, 1980	American Civics (2nd edition) William Hartley & William Vincent, Harcourt, Brace, Jovanovich, NY, 1974
1. Two tasks of government III-20, II-9		Unit 15	Chap. 6	Chap. 2, 6
2. Lisa's way of determining the truth of falsity of statements II-12, VI-5, VI-4	Chap. 10		Chap. 18	Chap. 13
3. Randy's three assumptions II-12, II-10, VI-5	Chap. 10 action plans	Unit 14	Chap. 7	Chap. 20
4. Mark's three opposite assumptions II-12, II-10, III-3, III-20, IV-1, II-8, II-14	Chap. 10, 7, 9, 6	Unit 14, 15	Chap. 6, 7	Chap. 20, 2, 6, 22, 11, 12, 13, 3, 5
5. What does it mean to "follow naturally?" VI-5, III-2, II-13				Chap. 12
6. How are facts evaluated? I-5, I-8, VI-5, III-20	"The Last Word"	Unit 6, lesson 18	Chap. 18, chap. 5, lesson 32	Chap. 13
7. How are experiences evaluated? I-6, I-8, VI-5, III-3	"The Last Word"	Unit 7	Chap. 6, lesson 36	Chap. 13
8. What is society trying to accomplish? II-6, I-9, III-6, III-4		Unit 7, lesson 3, 4, 5, 11 unit 13 lesson 19	Chap. 1	Chap. 1, 13
9. Alternative approaches to education III-3, V-7, I-9, III-7, I-5, I-8, II-15, V-4	Chap. 9	Unit 7, lesson 8	Chap. 1, lesson 1; chap. 4, lesson 27	Chap. 11, 12
10. Learning from other people's experience V-4, III-7, III-3	Chap. 9	Unit 7, lesson 8	Chap. 1, lesson 1, Chap. 4 lesson 27	Chap. 11
11. What is the nature of law? III-20		Unit 3, lesson 4	Chap. 3, lesson 17	Chap. 2, 5

CORRELATION CHART
CHAPTER FOUR
Page 2

LEADING IDEA	State and Local Government, Steven Jantzen, et. al. Scholastic Book Services, NY, 1977.	Civics, Grant T. Ball and Lee J. Rosch, Follett Publishing Co., Chicago, 1978.	Governing Your Life: Citizenship and Civics, Steven Jantzen, et. al. SRA, Chicago, 1980.	American Civics (2nd edition) William Hartley & William Vincent Harcourt, Brace, Jovanovich, NY, 1974.
12. Whose side is the judge on? III-23, III-22, II-6, V-2	Chap. 10	Unit 21	Chap. 2	Chap. 2
13. Are things forbidden because they are wrong? IV-11, VII-11, III-4, II-5	Chap. 10	Unit 7, lesson 9		Chap. 1
14. Are laws perfect? I-9, I-7, II-20		Unit 11, 17, 19	Chap. 3, 5	Chap. 5
15. Division of Labor			Chap. 6	Chap. 15
16. What is an institution? III-6	Chap. 1-2	Unit 1, lesson 11	Chap. 1, 2	Chap. 2
17. Two kinds of law IV-11				Chap. 16
18. Could society exist without force? III-20, II-6	Chap.	Unit 2, lesson 9, 10; unit 3, lesson 8, 9	Chap. 14	Chap. 22
19. Inductive reasoning VI-5	"The Last Word"			Chap. 13

5

1. What is tradition?
2. Reciprocal duties and responsibilities
3. Non-reciprocal duties and responsibilities
4. Where does education occur?
5. Education and social opportunities
6. Illicit gambling operations
7. Why is education "just a shuffle"?
8. Laws as consistent
9. Dropping out
10. Connection between employment and credentials
11. What makes a good teacher

Leading Idea 1: What is tradition?

Traditions are customs or practices that are handed down from generation to generation. Link and Casey are not surprised that there are traditions, but they are surprised to learn that anyone would have family traditions because they are so rootless themselves.

Earlier Ms. Williams had indicated that the purpose of the social studies course was to discover what held society together. Traditions represent one form of social cement. Traditions bind generations to one another and enable contemporaries to share in celebrations of their common past. Not all traditions, of course, are matters that people are conscious of. Many folkways and practices are simply taken for granted, and people are unaware that other people in the same country observe different traditions.

In conducting a discussion regarding traditions, it would be well to be especially sensitive to the need for objectivity and distance in the handling of such a topic. To give unreserved praise to tradition may be interpreted by some members of the class as a "put down" to those members of the class who feel that their families lack such traditions. It is therefore well to stress the problematic aspects of traditions, as well as the constructive ones. Traditions can be obstacles to progress and come between people. It would also be useful to ask your students how traditions originate and to explore with them the possibility that every new tradition is in fact a break with the past, which then becomes enshrined and continues unchanged until some new innovation occurs which both breaks with the past and establishes a new tradition.

EXERCISE: Custom, tradition, practice, usage

Complete the following sentences, by making use of one of the following words: custom, tradition, practice, usage and fashion.

1

1. Of the alternative words, only "____________" implies a handing over or handing on from one generation to the next.
2. The word, "______________," originally meant a surrender or betrayal, presumably because it meant a handing over of something precious from a group to whom it belonged to another group to whom it did not belong.
3. Sometimes the same articles of clothing (called "hand-me-downs") are used by the one generation in a family after the next. An example is the leather trousers or short pants worn in rural areas of Germany and Austria. The wearing of such clothing is a _________ in such countries.
4. Certain _______________ are so entrenched and long-standing that they have the force of unwritten law.
5. It has become a _______________ for young men in certain quarters to wear their hair curly, button only the bottom button on their shirts, and wear the tightest jeans possible.
6. It is a common _______________ for bicycle riders to show off by riding without holding on to the handlebars.
7. The way a word or phrase is generally used to express a particular idea is a matter of __________________.
8. It was common ______________ for Roman architects to employ arches.
9. Since the Middle Ages, it has been a _________________________ to use "broken" or "pointed" arches in churches built in the Gothic style.
10. It is the _______________________ for men's jackets to have buttons on their sleeves, even though such buttons have no buttonholes.

Exercise: Tradition in everyday life

Our lives are full of traditions, some of which we obey automatically, others of which are an integral part of our lives but not those of our neighbors, still others that we no longer follow but other members of our family do, etc.

Working with a partner, extend the list of traditions begun in the chart below. Each of you make your own chart.

2

TRADITIONS	I follow this tradition		I know others who follow this tradition	
	Yes	No	Yes	No
1. applauding the performers at the end of a play				
2. not applauding at the end of a movie				
3. going to work after high school, rather than to college				
4. standing up when pledging allegiance to the flag				
5. regularly attending religious services				
6. preparing for the same career as your parents have				
7. preparing a class yearbook				
8. exchanging rings or pins with friends				
9.				
10.				
11.				
12.				
13.				
14.				
15.				

(Continued on next page)

(Continued from previous page)

Then go back individually and fill in the rest of the chart, checking the appropriate boxes for each tradition.

Compare notes, then consider the following questions.,

1) Are there any traditions listed that are followed by everyone in your class?

2) If not, are there any traditions that you can think of now that you all follow, perhaps traditions associated with your school or schooling in general?

3) Should everyone be required to follow some traditions? the same traditions? which ones? why or why not?

4) Look at the charts again and see if you can generalize about the kinds of traditions you follow and those you don't.

5) When does the authority of tradition seem to be the strongest?

6) What would happen if all of the traditions listed on the chart were deleted from our lives? Would new ones rise to take their places?

7) Is the idea of tradition more important than individual traditions?

8) Are traditions necessary in a society? Why or why not?

9) What does your answer to the previous question imply about the authority of tradition?

EXERCISE: The authority of tradition

Sometimes traditions become obstacles to new ideas and innovators find themselves facing a chorus of, "But we've always done it this way!"

To explore the many facets of this phenomenon, divide the class into groups of threes. Each group should consider in turn each of the situations presented below; in each instance one student should take the responsibility for presenting and arguing in favor of the new idea, a second student should represent the traditional view and argue against the new idea, and the third student should act as the observer who will, after considering both the advantages and disadvantages of the new idea, make the decision as to whether the new idea should be adopted.

In each of the three situations, each student in the group should take a different part so that by the conclusion of the activity, each student will have had an opportunity to play the part of innovator, traditionalist, and observer.

SITUATION A: The innovator has just invented a new toothpaste that is twice as effective in preventing tooth decay as any brand currently marketed; however, the toothpaste has a liver flavor that can't be changed or its decay-preventing ability decreases drastically. The innovator is trying to convince the traditional businessman to market his new idea.

SITUATION B: The innovator is trying to convince the President (the traditionalist) to sponsor a bill in Congress that would limit political campaign spending drastically and spend the money saved on food for starving children in South America, Asia, and Africa.

SITUATION C: The innovator is trying to convince a friend (the traditionalist) to paint his house purple on the nor th and south sides and orange on the east and west sides because resent reseach has shown this combination to decrease has shown this combination to decrease heating bills by 50□

Each "argument" should last about five minutes; then the observer should give his/her decision and the reasons for it.

After all three role playing episodes have been concluded, each small group (or the whole class) should consider the following questions:

1) In how many instances did tradition win out?
2) Was it easy to argue against "tradition"?
3) Why was the authority of tradition so powerful?
4) Did it make any difference that the "unbiased observer" was also from the same tradition that the innovator was arguing against?
5) Is there anything an innovator can do to effectively counter the arguments of tradition?
6) Are some new ideas lost because of the authority of tradition?

Leading Idea 2: Reciprocal duties and responsibilities

On page 52 line 36, Ann's father makes the remark that parents and children have mutual duties to one another. His brother adds that as long as children are dependent on their parents, the parents will look after the children. When the parents grow old, and dependent on their children, the children will look after the parents. Notice that the two men are not talking about the relationship of rights and obligations (that every right implies an obligation, and every obligation implies a right.) They are talking about mutual responsibility.

The notion of mutual responsibility has its roots in the feudal concept of *noblesse oblige*. The feudal lord and his serf recognized that they had reciprocal duties. It was the duty of the serf to work for his master, but it was not part of the serf's duty to fight. (Universal military service came much later.) It was the duty of the lord to protect the serf and to engage in warfare. The lord had a monopoly on fighting and the serf on laboring, and each had a responsibility to perform his duties.

What Mr. Torgeson and his brother are saying is that there are unwritten codes such as those between parents and children in which each knows what he is responsible for and recognizes his obligations.

DISCUSSION PLAN: Traditions and Innovations

Just as your personal habits, developed over the course of your life, contribute to your identity as a person, so the traditions of a society contribute to its identity. But habits and traditions may change, either gradually or abruptly. The question then arises, "To what extent is the individual or society no longer the same?" In this exercise, ask yourself whether each of the social changes described below would create a violent rupture of the present society with its past, or could such a change be accommodated without a loss in social identity? (Discuss each item individually, as they are not related to one another.)

1. Prisons are eliminated and replaced by a universal parole system for offenders.
2. Schools, colleges and universities are eliminated, as are child labor laws. All learning is now "on-the-job" learning.
3. Elections are eliminated, and the country is ruled by the leaders of the military.
4. Banks and money are eliminated, and there is a return to a barter system.
5. People professing unpopular views are exterminated in gas chambers.
6. All government functions except those of the police and the military are eliminated.
7. All private enterprise is eliminated; only the government now engages in enterprise.
8. Government censors regulate the press, radio and television, eliminating all criticism of the government.
9. The United States, along with all other nations, contributes its entire military force to a world government.
10. Chinese becomes the official language of the United States.

EXERCISE: Who is responsible to whom?

Divide the class into two groups A and B, (or, alternatively, divide the class into pairs and have one individual in each pair perform the task assigned to Group A and the other the job designated for Group B).

Group A should make a list of all those people to whom they have some responsibility. The list should focus on varieties of individuals and positions, rather than several representatives of the same position or institution. The list should include at least thirty items.

Group B should make a list of all those people who have some responsibility to them. Again the focus should be on variety and at least thirty items should be included.

When the lists are completed, they should be compared and analyzed for instances of reciprocal responsibilities.

Any items on either list which do not have a counterpart on the opposite list should then be given to that group for analysis (Group A should get Group B's items and vice versa) to determine if there are reciprocal responsibilities involved after all.

Finally, when all instances of reciprocal responsibilities seem exhausted, those non-aligned items, if any, should be noted.

Then, consider the following questions:

1) What are the differences in the nature of the responsibility between the pairs of items which were examples of reciprocal responsibility and the single items for which no counter part was found?
2) Are there special circumstances or conditions that prevent some responsibilities from being reciprocated?
3) Which category had more entries, pairs of individuals with reciprocal responsibilities, or the single items which implied no reciprocation?
4) If you thought hard enough, could you come up with enough examples in the smaller category to balance the two groups?
5) What conclusions can you draw from your response to the previous question?
6) Would it be possible to have a society where all responsibilities were reciprocal? Why or why not?
7) Would it be possible to have a society where no responsibilities were reciprocal? Why or why not?

ER

EXERCISE: Motives for obedience

There are two primary motives for obedience:

1. Anticipation of gains if one obeys, and losses if one does not.

2. Belief that the order one is being asked to obey is from a legitimate authority, or that the act one is asked to perform is in keeping with accepted customs.

The first case involves *calculation of consequences*. The second involves a *sense of duty* towards the officials, rules, or conventions of the institutions to which one belongs.

How would you classify the motives in the following cases:

	Calculation of consequences	Sense of duty	Both	Neither
1. CAPTAIN: "Soldier, take a grenade and attack that machine-gun nest." SOLDIER: "Yes, sir."	☐	☐	☐	☐
2. URSULA: "All the girls in the riding club wear jodphurs. What will you wear?" VERA: "When in Rome...."	☐	☐	☐	☐
3. JODY: "Love me, love my dog." KEN: "Funny, I never before realized how nice Fido is!"	☐	☐	☐	☐
4. COACH: "Okay, team, take ten!" WALT: "Your wish is my command!"	☐	☐	☐	☐
5. MOTHER: "Don't come home late or you know what'll happen!" GWEN (to herself): "I'll be back on time, not because I'm afraid of what you'd do to me if I were late, but because I love you."	☐	☐	☐	☐
6. TEACHER: " Brett, you'll have to stay after school." BRETT (to himself): "Oh, boy, just what I hoped!"	☐	☐	☐	☐

EXERCISE: Motives for disobedience

There are two primary motives for disobedience:

1. Anticipation of greater advantages resulting from disobedience than from obedience.

2. Belief that the order one is being asked to obey is from an illegitimate authority, or that the act one is asked to perform is not in keeping with accepted customs.

The first case involves *calculation of consequences.* The second involves *lack of a sense of duty* towards officials, rules or conventions of the institutions to which one belongs or is said to belong.

How would you classify these cases:

	Calculation of consequences	Lack of a sense of duty	Both	Neither
1. MAN: "Son, you better get out of this town quick!" YOUNG MAN: "I'm not your son, and nothing will happen to me if I stay."	☐	☐	☐	☐
2. CAPTAIN: "Soldier, take a grenade and attack that machine-gun nest." SOLDIER: "I'm afraid I have to disobey, sir; you see, I'm from the other side."	☐	☐	☐	☐
3. COACH: "Okay, team, take ten!" TEAM: "Not us! We're gonna keep running until we drop!"	☐	☐	☐	☐
4. URSULA: "All the girls in the riding club wear jodhpurs. What will you wear?" VICKI: "I wonder if I could get away with my Godiva costume."	☐	☐	☐	☐
5. POLICEMAN: "I'm going to have to frisk you." SUSPECT: "You're going to have to catch me first."	☐	☐	☐	☐
6. NURSE: "Here, take these aspirin tablets." CLIFF: "Naaah, what good'll aspirin do me?"	☐	☐	☐	☐

Leading Idea 3: Non-reciprocal duties and responsibilities

The reciprocal duties of parents and children have already been discussed. But at the top of page 53, Harry suggests that in some cases, obligations are not mutual, but differ from one generation to the other. The illustration he supplies has to do with education. Harry observes that although parents have a duty to provide education for their children, children are not expected to educate their parents. Mrs. Torgenson underscores his remarks by citing the fact that her parents felt responsible for educating her, and she in turn feels responsible for educating Anne. In this way the obligation to educate is transmitted from generation to generation.

Of course, the same might be said with regard to all the responsibilities which parents have when engaged in child-rearing. They provide food and shelter for their children, who in turn provide food and shelter, when they grow up, to *their* children. But what if the children do not in turn have children of their own? It could be argued that childless couples are not exempt from the responsibility for the next generation. They are as much a part of society as are couples with children, and share a common obligation for the maintenance of the society and for the continuation of the culture. There might be obligations that grandparents have, not to their children, but only to their grandchildren, and that children have, not to their parents, but only to their grandparents. Ask your students if the fact that one generation has duties or obligations to another, necessarily implies that the other generation has the right to expect that such duties will be performed. Does the duty to provide education imply the right to be educated?

EXERCISE: Non-reciprocal duties

In the following cases, discuss whether the individual who initiates the action is or is not entitled to reciprocity. If the action is a non-reciprocal one, is the recipient then expected to perform some service for a third party?

1. **Lawyer:** "Mary, your grandfather left you $1,000 in his will, and here's a little note to you from him."
   Mary: "It's nice to know whom to thank."
2. **Mother:** "Edgar, if your father and I have given you a good education, it's no more than what you will owe to your own children."
   Edgar: "Okay, but it's nice to know whom to thank."
3. **Principal (to graduating class):** "We gave you the education you deserved."
   Sylvia: "It's nice to know whom to thank."
4. **Josh:** "Just 'cause you're bigger'n me, you don't have to beat up on me.
   Mort: "Of course I don't *have* to. Just like you really don't have to beat up those fourth-graders, like I always see you doing."
5. **Edgar:** "Since I love you so much, I want you to love me in return."
   Mary: "Feelings can't be commanded."
6. **Edgar:** "Since I love you so much, I want you to love me in return."
   Pamela: "The more you talk that way, the more you turn me off, and the more I love Wally."
7. **Locker room loan shark:** "I'll give you ten now if you'll give me twenty a month from now."
   Henry: "Like I said, I'll give it back to you with interest."
8. **Lulu:** "My husband showers his affections on me, and I shower them on our kids."
9. **Taxpayer:** "Here are the taxes I owe the government."
   Tax Collector: "Most of this money will go to provide services to people who need them more than you do."
10. **Sally (to Dorothy):** "Go ahead, hit me! I dare you!"

Leading Idea 4: Where does education occur?

Traditionally the school has been the institution which has provided children with an education. Many people have therefore come to believe that education can be derived only from the institution of the school.

There has been, however, a mild countercurrent of disagreement with this prevalent opinion. Proponents of the dissenting view hold that there is no necessary connection between schooling and education. If education is defined as learning to think or as discovering meanings, then it is quite possible that much education takes place outside the confines of the classroom, and that even more learning could take place outside the schools if the society at large were more favorable.

Discuss with your class the implications of these two positions. Examine the degree of bureaucracy in the schools and ask the students if bureaucracy and democracy are compatible. Then examine the relationship between education outside the schools and the democratic process.

EXERCISE: Who educates whom?

From your class select the following individuals to play themselves:

One person who takes music lessons.
9 One person who has an interesting and unusual hobby.
One person who is very handy with tools.
One person who can cook.
The teacher.

Have the five of you sit in a "fish-bowl" circle, with each of you having an opportunity to teach *something* to the rest of the group.

Then ask the rest of the class for their comments. Ask them particularly to consider

(1) Who taught whom what?
(2) What does it take to be capable of teaching something?
(3) What are some ways that people learn?

MM

DISCUSSION PLAN: Who educates whom?

Answer the following questions:

1. Who educates pre-school children?
2. Who educates school-age children?
3. Who educates grown-ups? 10
4. Who educates teachers?
5. Who educates experts?

What answer would you give to this question asked more than a century ago: "Who shall educate the educators"?

MM

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EXERCISE: Where does education occur?

The following incidents occur in non-school settings. Decide which of them involve education and which do not. (Some incidents, while not themselves educational, could be said to lead to educational experiences).

	Educational	Non-educational
1. POSTER: "Join the Navy and see the world!"	☐	☐
2. EMPLOYER: "I'm really not interested in what you learned in college. After a year here, you'll see the world differently."	☐	☐
3. JUDGE: "I don't think you understand society's point of view. But ten years in maximum security should bring your thinking more into line with ours."	☐	☐
4. MINISTER: "I now pronounce you man and wife."	☐	☐
5. TEEN-AGER: "Most of what I learn, I learn at home. It's just not formally arranged, like at school."	☐	☐
6. FOOTBALL COACH (to recruit): "Now do you see why pro football is so different from what you were used to as a cub scout?"	☐	☐
7. SIXTH-GRADER: "Studying for my confirmation has really made me think about things."	☐	☐
8. TEEN-AGER: "I've sure learned a lot since I started hanging around with the gang, although I really don't know how much of it is reliable."	☐	☐
9. LOST HIKER: "Well, let me look at it this way: I'm sure learning a lot about forests."	☐	☐
10. TEEN-AGER: "Dating Gretchen has been very rewarding: there's nothing she doesn't know."	☐	☐

EXERCISE: How does education occur?

Answer each question twice, the first time dealing with the question, "*Does* this sort of thing generally happen?" and the second time dealing with the question, "*Should* this sort of thing generally happen?"

	Generally happens	Doesn't happen	Shouldn't happen	Should happen	?
1. MYRTLE: "I learned a lot at home, but I didn't get taught much there.	☐	☐	☐	☐	☐
2. GERALDINE: "I received a lot of instruction at school, but I didn't learn much there.	☐	☐	☐	☐	☐
3. EDMUND: "Most of my education I got in the streets."	☐	☐	☐	☐	☐
4. TRICIA: "I don't do a lot of homework, considering how much I learn."	☐	☐	☐	☐	☐
5. JEANNINE: "Having an after-school job is the best experience and experience is the best teacher. That's been my experience."	☐	☐	☐	☐	☐
6. WAYNE: "Some people can learn anywhere — in school or out of school."	☐	☐	☐	☐	☐
7. GERARD: "Some people can't learn anywhere — in school or out of school."	☐	☐	☐	☐	☐
8. CLARENCE: "I learn by listening to and watching people I trust."	☐	☐	☐	☐	☐
9. COOKIE: "I learn by doing things myself that I see other people doing."	☐	☐	☐	☐	☐
10. JED: "People say, 'Live and learn.' But I don't want to learn; I just want to live."	☐	☐	☐	☐	☐

Leading Idea 5: Education and social opportunities

At the bottom of page 53, Spencer Torgenson assumes that the opportunities in our society are proportionate to the amount of education one has. Ask your students if Spencer Torgenson's views represent a realistic picture of our society or an illusion which he shares with many others. Many questions are raised here, which you will only be able to touch upon, but which are relevant to the issue. Is ours a "stratified society?" Can people only hope to rise to the top of the particular level to which they belong, but not aspire to move from one level to the next? When people talk about "social mobility," do they mean mobility upward, from lower to higher classes, or is it mostly horizontal — merely moving about from place to place or job to job on the same level?

Try to help your students understand that there is no simple correlation between education and opportunities for "success." The education some people acquire equips them to obtain nothing more than "dead-end" jobs. Other people obtain educations completely irrelevant to the job in which they later become successful. Still other people find that even with the best of educations, they may not be able to find work in their chosen field. The matching of education and opportunities tends to be haphazard. Ask your students to think about ways in which the connection between opportunities and education could be made more consistent, as well as more satisfactor students can keep track of those statements with which they disagree and compute percentages of disagreement and hold a general discussion after all statements have been presented. A culminating question for the activity might be:

"Is there anything which *all* Americans have in common?"

EXERCISE: Education and social opportunities

In each of the following cases, say whether you think the statement is "wholly true," "partially true," or "not true at all," and explain your answer (You can also say, "no answer possible," if you choose; just explain why you think so.)

1. LEONARD: "In this world, you have to make your own opportunities; you can't wait for society to provide them to you ready-made."
2. ALAN: "The more education I obtain, the more irresistible I will be to the business world."
3. MURIEL: "It's not what you know, it's who you know that counts."
4. KEN: "Look at me! I've got a straight C average, so you just know I've had to get where I am by sheer personality!"
5. TORIA: "Most of the people who have jobs are educated, and they're prejudiced against uneducated people, even when the uneducated people can do just as good a job as the educated people."
6. RUBEN: "Opportunities should be awarded on the basis of merit, and the amount of education you have received is an accurate measure of your merit."
7. RACHEL: "In a just society, everyone would have the same opportunities regardless of the amount of education they had received."

Leading Idea 6: Illicit gambling operations

The major industries in our society tend to remain unchanged generation after generation. We buy breakfast cereals, automobile tires, gasoline, etc. from the same companies as their grandparents. Huge corporations make up the core of the economy. On the periphery of the industrial giants are numbers of small businesses which come into being and quickly pass away again. Examples of these marginal enterprises are: newspaper stands, "Mom and Pop" stores, restaurants, shoe repair shops, and clothing stores.

Still further out on the periphery are operations which are even more marginal because they are of questionable legitimacy, or because they are operated by individuals who move about from one town to the next. Examples of these operations of marginal respectability are: circus acts, rock bands, carnivals, and acting troupes. Within carnivals, one finds games of chance in which one gambles against the house and seldom wins, just as happens in larger operations, where gambling is permitted by law. Sidewalk entrepeneurs are to be found in almost every city, offering passersby an opportunity to bet on a number or to engage in other "games of chance," which are almost certainly rigged against the player. Opeations like these are called "hustling."

What is the social significance of hustling? One aspect of hustling that might be discussed in the classroom is that hustlers are generally gamblers who take advantage of the propensity of their victims to gamble. The problem is to determine why some types of gambling are officially condoned (as when state governments run lotteries) while others are condemned. Why is investment in speculative stocks considered a respectable activity while betting on numbers or dice is not? The problem here is not so much to decide what kind of behavior is right or wrong, as to try to understand whether society is consistent.

DISCUSSION PLAN: Is stealing *absolutely* wrong?

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1. Do you know of any society in which stealing is permitted? If not, does this mean that stealing is *absolutely* wrong?
2. Are there certain circumstances in which taking property that doesn't belong to you would be "right"? If so, which are they? Are these examples of "stealing"?
3. Can there be a legitimate difference of opinion about the ownership of a particular piece of property?
4. There is an old saying, "Possession is nine-tenths of the law." What do you think that means? Do you agree or disagree?
5. Can you give some examples of property that seems to be in the hands of the wrong person or people?

MM

EXERCISE: Hustling

1. Consider whether the practices or attitudes described below are consistent with each other.
2. If they are not consistent, can you suggest a justifying reason?
3. If you think consistency is desirable, what policy would you recommend?

A. Prohibiting individuals from operating lotteries, but permitting state governments or private charities and churches to do so.
B. Prohibiting groups of individuals from engaging in gambling operations, but giving state licenses to casinos to conduct gambling.
C. Public approval of betting on horse races, but disapproval of betting on baseball, football and basketball games.
D. Public disapproval of people who get money without working, but approval of people who make money from investments.
E. Public approval of equal opportunity for all, and public approval of inheritance of wealth.
F. Public tolerance of exaggeration and evasiveness in advertising claims, and public tolerance of exaggeration and evasiveness in political campaign statements.
G. Public indignation about welfare fraud, and lack of public indignation about tax evasion.

Leading Idea 7: Why is education "just a shuffle"?

On page 54 line 19, Casey says that education is "just a shuffle." Casey feels that she was required to spend time in school, but that she got nothing out of it. Education is a shuffle when there is a lot of activity, but no real progress or growth and when the work students do in the classroom is mechanical and perfunctory, rather than meaningful. Education can also be described as a shuffle when it is merely a means of keeping children off the street, while failing to help them develop their talents.

Ask the students in your class what they think education means and whether they feel that school is meaningful to them. Encourage them to articulate the criteria they have for good education and to discuss ways these criteria could be met by the school.

DISCUSSION PLAN: Is education just a shuffle?

Part One:

1. What is "learning"?
2. What is "teaching"?
3. If you don't learn, is someone teaching?
4. Can I say "I taught you X, but you didn't learn X"?
5. If so, why? If not, why not?
6. If there is no learning going on in a classroom, is there any teaching going on? If so, why? If not, why not?

Part Two:

1. Who benefits from your education?
2. Does society benefit? If so, how?
3. Does your school benefit?
4. Your teachers? If so, how?
5. Your parents? If so, how?
6. Do you benefit? If so, how?
7. If you receive any benefit at all, is education "just a shuffle"?
8. If so, why? If not, why not?

Part Three:

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1. Is education just "a shuffle" if...

    a. You learn what you are in school to learn. ______________
    b. You learn how to get on in the society. ______________
    c. You learn how to take tests. ______________
    d. You fulfill the law's requirement that you receive a "free and compulsory education." ______________

2. Can you give a particular example of when, in your opinion, education is "just a shuffle"?
3. Can you give a general statement about when you think education is "just a shuffle"?

MM

EXERCISE: American values in education

Some traditional values Americans hold with regard to education are:

1. Public education should be *free.* There should be no hidden charges to prevent any citizen from receiving a good education at public expense.
2. Schooling should be *equal* and open to all. No one should be discriminated against because of race, religion, or financial status.
3. The public schools should be *free of any creed or religion.*
4. Public schools should be *controlled by the state and local governments* within which they are located.
5. Attendance at school should be *compulsory.*
6. Schooling should be *enriched* and not just confined to fundamentals. Athletics, clubs, social events, and creative arts are a part of each person's education.

Like most values, these are ideals to be sought rather than an enumeration of actual practices. This discrepancy between theory and practice may be a fertile source of insight on the question, "Why is education just a shuffle?"

To examine this issue, consider each value in turn, listing the positive reason why it is a value and the negative consequences of the fact that this value is not yet completely a reality.

VALUES	Positive reason it is pursued as a value	Negative consequences of the fact that this value is not a reality in schools
1. *free* education		
2. *equal* schooling for all		
3. no *religious* bias		
4. *local* and *state* control		
5. *compulsory* attendance		
6. curriculum *enriched* beyond fundamentals		

Then consider who (what kind of student) suffers in each instance when the negative consequences are in effect.

If you were this student, would you find school meaningful? Why or why not?

Evaluate your own school on the attainment of these six values.

Are there students in your school for whom "education is just a shuffle"? Why or why not?

Can anything be done about it?

E.R.

Leading Idea 8: Laws as consistent

On page 54, Bart raises the question of the consistency between laws and punishment. He takes a very firm stand on this issue, maintaining that the violations of laws should be consistently followed with appropriate punishments. He is not merely insisting upon severity of punishment. He believes that respect for the law is undermined if the courts are sometimes indulgent towards criminals and on other occasions punish them severely. If the librarian is inconsistent, and on some days fines people for overdue books, but does not do so on other days, or fines some people, but not others, her inconsistency brings into disrepute the whole regulatory system of the library.

Many of your students will probably point out that consistency can be a desirable characteristic of justice, but it can alos become a fetish or an obsession, if one is consistent to the point of ignoring relevant differences or contextual considerations. Keep in mind the phrase, "all things being equal" when trying to establish the most just way of dealing with a situation. Ideally, we should treat one person the way we treat others, "all things being equal," but when the situations of the two individuals ae significantly different, similar treatment can be unjust.

Bart believes that consistency has the value of conditioning people to expect certain consequences if laws are violated, with the result that they automatically or unconsciously avoid actions that break the law. Bart is pointing to the psychological as well as the logical advantages of consistency.

DISCUSSION PLAN: Laws and consistency

Discuss the possible consequences of the following hypothetical situations:

1. Five students have been found guilty of vandalism. One is imprisoned immediately, two are punished two months later, one a year later, and one is given a suspended sentence.
2. Students found stealing from other students' lockers are sometimes reprimanded, sometimes expelled, and sometimes taken to court. **18**
3. Students are not permitted to discuss a proposal that they be given school time to discuss their rights.
4. The Internal Revenue Bureau announces that people born on February 29th will no longer have to pay income taxes.
5. In an effort to upgrade the quality of workers, a new law has been passed forbidding employers to hire applicants without experience.
6. The highway speed limit is put at 55 mph on weekdays and 50 mph on weekends.
7. Minimum and maximum sentences for specific crimes are eliminated. Henceforth the length of sentences will in all cases be at the discretion of the judges.
8. Stores that sell merchandise are required by law to be closed one day a week; other stores are exempted.
9. American citizens, born in this country but whose ancestors lived in the European country of Luxonia, are deported to Luxonia.
10. The president declares a national crisis due to overpopulation. People are arrested as they come out of subway exits and sent to concentration camps.

Leading Idea 9: Dropping out

There are really two stages of dropping out. During the first stage, the student "tunes out" or turns away mentally from the educational process. In the second stage, the student is no longer physically present. All individuals "tune out" to some extent every day. Some children "tune out' most of the school day, and this kind of psychic split can be very serious. It can become so unendurable that the child feels that he has no recourse but to drop out of school altogether. To do so, however, causes the child to become a truant, with the result that the child is hauled back into the school and the whole process of alienation begins again. There is no ready cure for this situation. There can be methods of prevention — not prevention of childrens' dropping out but prevention of the *causes* which encourages the child to drop out. Much student discontent is derived from the treatment of the school as a training rather than an educational institution. As long as children feel that schools incarcerate them and are operated not for their interests but for interests alien to their own, they will be resentful and rebellious when not merely apathetic. Dropping out is simply the symptom of a much larger problem.

EXERCISE: Dropping out

You have to write a paragraph on the topic of "Dropping Out." You are to take your choice of a number of beginning sentences. These are the alternatives:

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1. "As a result of the way school has been going, I've been thinking a lot about dropping out."
2. "The idea of dropping out of school never occurs to me."
3. "Lots of my friends have dropped out of school, and what's happened to them has really made me think."
4. "When you've got problems at home like I've got, you can't help wondering whether you'd be better off dropping out."
5. "How can I go to school and do all the things I want to do at the same time?"
6. "Some people think that school's a drag and they want to drop out. But where else would I find such friends?"

Choose one of the above alternatives and write a paragraph that develops the lead-off sentence.

Factors affecting students who drop out

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Imagine for a moment that you are, in turn, a student at each of the three high schools described below in columns A, B, and C. (OR, alternatively, divide the class in trios with one individual assigned to each high school, OR, as another possibility, divide the class into three groups which will each collectively consider one of the three high schools).

Then answer each of the questions at the left for each of the high schools:

	COLUMN A	COLUMN B	COLUMN C
	large new school in affluent suburban area	large consolidated school in a rural area	large old school in the central city
1. Describe what you would be like if you were the student most likely to drop out of this high school			
2. Do you enjoy school? Why or why not?			
3. Do you receive good grades in school? Why or why not?			
4. Do your teachers understand you? Why or why not?			
5. Do you have many friends at school? Why or why not?			
6. Do you need a high school education for the job you want? Why or why not?			
7. List three things your high school could do that might encourage you not to drop out.			
8. List three things society could do that might encourage you not to drop out.			

Now, compare notes:

1. Would you all drop out of school for essentially the same reason?
2. If you each were to complete the sentence, "A school is like a ___________," would your responses be similar? (Try it, remembering to stay in character as a student of the particular high school you represent).
3. Could schools make enough changes to make you decide to stay?
4. What other aspects of your life would have to change as well?
5. If these other aspects of your life changed, but school remained the same, would you still drop out?

E.R.

Leading Idea 10: Connection between employment and credentials

At the bottom of page 54, Link claims that one cannot get a job without credentials and that the credentials required are not relevant to the sort of work that one is to perform. The kinds of credentials he is talking about are diplomas from a secondary or vocational school or evidence of ability to pass certain written tests. Link feels that many people who do not possess such credentials can adequately perform the work of an electrician or an automobile repairman or can learn on the job, as most people do who already possess the credentials.

Link accuses those who manage to survive the process of schooling of creating an exclusive club to prevent others from getting jobs. Link's accusations are disturbing. Is it true that education does not prepare people for gainful employment? Is it the case that education (apart from vocational education) does not and should not prepare people for jobs, but employers nevertheless assume that schooling is a prerequisite for employment? If the present system of requiring credentials for employment is inadequate, what reforms or corrections need to be made? These are questions to which your students can address themselves.

EXERCISE: What does education count for?

The chart below makes some connections between employment and schooling.

EDUCATION COUNTS FOR JOB OPPORTUNITIES IN THE FUTURE

People who work in these occupations	Have this amount of education PER CENT WITH				Employment estimates 1960-1970
	less than 12 grades	high school graduation	some college	average years of schooling*	
Professional & Technical	q6	19	75	16.2	Up 38%
Proprietors & managers	38	33	29	12.4	Up 24%
Clerical and sales	25	53	22	12.5	Up 24%
Skilled workers	59	33	8	11.0	Up 26%
Semi-skilled workers	70	26	4	9.9	Up 23%
Service workers	69	25	6	9.7	Up 14%
Unskilled workers	80	17	3	8.6	Up 2%
Farmers & farm workers	76	19	5	8.6	Down 9%

*Average years of school completed of those working in 1959

SOURCE: U.S. Dept. of Labor

Although the date on this chart is from 1960, the connections made there between employment and credentials is worth exploring. (You might also want to write to the U.S. Department of Labor, sending them a copy of this chart, and asking them to provide you with updated versions of it from the 1970 and 1980 censuses.)

After discussion with your classmates, list at least five occupations in each of the occupational categories on the chart. Then, use the chart to determine what chance you would have for each of the jobs on your list in which you have some interest if:

1. you do not graduate from high school,
2. you complete high school, but do not attend college,
3. you attend college, but do not receive a degree,
4. you graduate from college.

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Follow the same process for other careers in which you are interested that were not included on the list generated by you and your classmates.

Then reflect on your findings and answer for yourself the question, "How are your plans for the future affected by your ability to acquire educational credentials?"

Now, to explore whether these credentials are indeed necessary for the occupations in which you are interested, interview at least two or three individuals currently engaged in that occupation. Ask them the following questions:

1. How much formal education do you have?
2. How much education was specifically required by your choice of a career?
3. In your opinion, were any of the educational requirements of your career unnecessary?
4. Are there other careers you would have been, or would now be, interested in pursuing if you had additional credentials?
5. What keeps you from obtaining these credentials?
6. What do you see as the relationship between educational credentials and employment?

E.R.

DISCUSSION PLAN: Can job criteria be rational, or, are all such criteria arbitrary?

Here is a hypothetical situation:

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> In the kingdom of Shortland, job preference is given to people who are under 5 feet 1½ inches in height, and under 115 pounds, 6 ounces in weight. People who are too tall or are overweight are denied jobs, but only those who are overweight are permitted to receive unemployment benefits.

Suppose you are an administrator in Shortland, with responsibility for job distribution. How would you deal with the following situations:

1. Mr. A________ is 5'1" tall. Last year he weighed 120 lbs, but he has dieted and now weighs 110 lbs.
2. Mrs. B________, who weighs 112 lbs. and was 5'2" tall, has had an operation on her legs which shortened them by 1".
3. Mr. V________ is 6' tall and his wife is 4' tall. He argues that their average height is below 5'.
4. Mr. R________ says that jobs should be open to everyone who can qualify for them.
5. Mrs. F________ argues that the height and weight restrictions make no sense, since they eliminate from consideration many of the people who could do the best job.
6. Mr. H________ has deliberately gained 20 lbs., so that he now weighs 130 lbs., and is ineligible to work. He therefore qualifies for unemployment compensation.
7. John H________, who is 6, argues that only children should be eligible for jobs.
8. Mrs. I________, who is neither short nor thin, proposes that only short, thin people should have to pay taxes, since they are the only ones eligible to receive jobs.
9. Mr. T________ suggests that there should only be differences of degree, but no sharp cut-off points. Thus, he says, the taller or the heavier one is, the less eligible one should be for jobs.
10. Miss K________ argues that the taller or heavier one is, the *more* one should be made to work.
11. Mr. D________ contends that skin color and hair color, not height and weight, should be the criteria for job selection.
12. Betsy Q________ says that the problem can be solved by giving everyone the same amount to live on, whether they work or not, and by selling jobs to everyone who wants to work.

Leading Idea 11: What makes a good teacher

On page 57, certain questions appear regarding teaching. What is the correct ratio of lesson planning to improvisation? What is the importance of liking ideas and young people? Ms. Williams suggests that she has difficulty distinguishing between children and other people, and she seems to think that this might be a fault.

There are no certain answers to the question of lesson planning and improvisation. There are good teachers who plan a great deal and good teachers who improvise. Among those who plan, the best teachers are always those who are ready to improvise. Among those who improvise, the best ones are those who have prepared the material thoroughly in advance so that they can apply the material to the issues that the students bring up in class.

If education is a matter of getting children to think, it is difficult to see how teachers can do this effectively, if they themselves do not care for ideas. In fact, if a teacher does not like ideas, the likely consequence will be to discourage children from thinking, for such thinking would probably make the teacher uncomfortable.

Just as liking ideas is very important for good teaching, liking children is also a prerequisite. It implies a respect for persons and it manifests itself in the behavior of the teacher in the classroom. Teachers who listen to their students and take what they say seriously are usually teachers who like children.

We know from educational research studies that children perform better when taught by teachers who have high expectations of them. If the teacher likes the students, an atmosphere in which children are less hesitant to experiment intellectually and express their views is created. On the other hand, if the children feel that their efforts will only meet with criticism and rejection, they will tend to be silent or express only the views that they know the teacher wants to hear. Children are very quick to read the tacit attitude of teachers and to restrict their own intellectual contribution if they feel the teacher will not be interested.

Ms. Williams' comment that she does not know the difference between adults and children has to be taken with the considerable reserve. Looking at the matter strictly in terms of teaching philosophy, one would have to say that the refusal or inability to distinguish children from adults could be very meritorious because it expands the domain of philosophy to include the rich realm of children's experience and children's reasoning. On the other hand, a child's lack of experience of the world and the fact that children are not equal to adults in physical development make them especially vulnerable to coercion and exploitation. It would be greviously irresponsible for the teacher not to recognize the child's special vulnerability and take it into account.

DISCUSSION PLAN: The "good" teacher

Say whether you agree or disagree with these statements, and say *why*.

1. A good teacher is one who passes all the students in the class so that they can get the proper credentials for getting along in the world.

2. A good teacher is one who doesn't pass anyone unless she or he has mastered the material.

3. A good teacher is one who knows how to hold the class's interest and attention.

4. A good teacher is one who has instilled in the students a love of learning.

5. A good teacher is one who knows how to get the students accustomed to hard work, because that's what it takes to get along in the world outside the classroom.

6. Good teachers recognize their duty to teach what they believe in to their students, because if something is "right", they want to instill that ideal and share it with their students.

7. Good teachers feel it is their obligation not to instill their own beliefs in their students, because that way the students may learn to think for themselves.

8. Good teachers are not sure whether or not to teach their own beliefs.

9. A good teacher is one who ______________________________
____
(fill in with your own words)

MM

EXERCISE: Good students *vs.* good teachers

24

Do good teachers always have good students? Why or why not?
Do good students always have good teachers? Why or why not?

The two questions above are not easy to answer, because the relationship between good teaching and effective learning is a complex one. However, that the relationship is a critical one is generally accepted and is certainly worth further examination.

In the chart below, use Column A to list as many characteristics as you can of a good student; then in Column B consider the implication of each characteristic for a teacher:

COLUMN A	COLUMN B
Characteristics of a good student....	**This implies that a teacher should....**
1.	
2.	
3.	
4.	
5.	
6.	
7.	
8.	
9.	
10.	

The chart can be filled in by students working singly, in pairs, or as an entire class.

Before going further, consider how you arrived at the characteristics of a good student that you listed in Column A. How did you learn what a good student was?

Now, look over your chart again and summarize the results by formulating a statement that articulates what it is that good students require of teachers. Then, reverse the process. In Column C list as many characteristics as possible of good teachers. In Column D consider the implications of these characteristics for students.

(Continued on next page)

(Continued from previous page)

COLUMN C	COLUMN D
Characteristics of good teachers...	This implies that students will....
1.	
2.	
3.	
4.	
5.	
6.	
7.	
8.	
9.	
10.	

Again, consider you *know* that the characteristics you have listed in Column C are those of good teachers. What is your evidence?

Then, look over your chart again and summarize the results by formulating a statement that articulates what it is that good teachers require of their students. Finally, put it all together by composing a statement that expresses the relationship between good teaching and effective learning.

Now go back and look at the two questions at the beginning of the exercise again. Are your responses any different now than they were at the beginning of the exercise? E.R.

EXERCISE: Good students *vs.* good learners

1. Is there a difference between being a good student and being a good learner? If your initial response is "no," examine your impressions of these two phrases a little more closely.
2. Have you known students whom teachers thought were good, but who, in your estimation, weren't learning anything?
3. Have you known individuals who seemed to be learning a lot, but who weren't considered good students?
4. Do dictionary definitions shed any additional light on the distinction between learners and students?
5. Which do teachers like better, good students or good learners? Why?
6. Which would you rather be, a good learner or a good student? Why?

   Re-examine the first chart you used in Exercise 24. Using whatever distinction you have arrived at, analyze the characteristics you listed in Column A and decide which of them apply to good learners and which to good teachers.
7. Can you formulate a statement that expresses the relationship between a good learner and a good student?

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E.R.

CORRELATION CHART
CHAPTER FIVE

LEADING IDEA	**State and Local Government.** Steven Jantzen, et. al. Scholastic Book Services, NY, 1977.	**Civics.** Grant T. Ball and Lee J. Rosch. Follett Publishing Co., Chicago, 1978.	**Governing Your Life: Citizenship and Civics.** Steven Jantzen, et. al. SRA, Chicago, 1980.	**American Civics** (2nd edition) William Hartley & William Vincent Harcourt, Brace, Jovanovich, NY, 1974.
1. What is tradition? III-18	Chap. 10, 9		Chap. 2, lesson 10	Chap. 1, 4
2. Reciprocal duties and responsibilities	Chap. 9, 3 4, 1, 2, 5	Unit	Chap. 1, lesson 1; chap. 4, lesson 27; chap. 19	Chap. 11, 6, 7, 8, 15, 17
3. Non-reciprocal duties and responsibilities	Chap. 9		Chap. 1, lesson 1; chap. 4 lesson 27	Chap. 11
4. Where does education occur? III-3, III-7		Unit 7, lesson 8	Chap. 1, lesson 1; chap. 4, lesson 27	Chap. 11, 12
5. Education and social opportunities III-3	Chap. 10	Unit 7, lesson 8	Chap. 4	Chap. 1, 12, 18
6. Hustling III-2, III-20	Chap. 4, 5	Unit 6	Chap. 5 chap. 10, lesson 63	Chap. 10, 14
7. Why is education just a shuffle? III-3, I-5, I-8		Unit 7; lesson 8		Chap. 12
8. Laws as consistent III-2, III-20	Chap. 7, 10	Unit 7, lesson 9, unit 3, lesson 4	Chap. 3, lesson 17	Chap. 1, 3, 5
9. Dropping out III-18	Chap. 8, 1	Unit 7, lesson 8	Chap. 7 lesson 46	Chap. 21-22
10. Connection between employment and credentials	Chap. 10	Unit 7, lesson 8	Chap. 4	Chap. 12
11. What makes a good teacher? III-3		Unit 7, lesson 8		Chap. 12

6

1. Bureaucracy
2. Ideal types: executives and administrators
3. Roles and role-playing
4. How change occurs in a social organization
5. How thinking occurs in a social organization
6. Parent-child relationship
7. Division of authority
8. Are thoughts and expressions indivisible?
9. Difference between thinking and thinking for oneself
10. Relation of authority to reasons
11. Justice and relevant differences

Leading Idea 1: Bureaucracy

Both Mr. and Mrs. Jahorski are employed in the complex social organizations which are called bureaucracies. Mrs. Jahorski is an executive in a textile manufacturing corporation, and Mr. Jahorski is employed in a library.

Bureaucracies are systems of administration which are organized into departments administered by officials who are in charge of certain areas of jurisdiction. The organization of a bureaucracy is hierarchical. The officials at every level, except those at the very top, have superiors who instruct them in precisely how they are to carry out the duties of their offices. In addition, there is generally a very strict administrative code, which spells out the regulations to be followed by all administrators often down to the most minute detail. Bureaucracies are therefore conspicuous in that the officials have relatively little discretion, but are controlled by fixed routines. The function of a bureaucracy is precisely the same as that for an industrial factory. The factory takes productive work and breaks it down into a series of minor operations, all of which contribute to the product that eventually comes off the assembly line. The bureaucracy performs the same function with regard to administrative work. It introduces a division of labor largely based on levels of authority so that orders flow smoothly from the top to the bottom of the administrative pyramid.

Very few large-scale social organizations can operate without some degree of bureaucracy. Examples of distinctly bureaucratic social structures are the army, most large churches, most corporations, and the federal postal system.

One of the most pronounced characteristics of bureaucracy is its concern that its procedures be rationally justifiable. The criteria for hiring and promotion are usually spelled out very carefully, so as to avoid any arbitrariness on the part of officials. Internal policies regarding vacations, sick leave, sales territories, and the like are dealt with in memoranda, tables of organization, official regulations, and other codes which help to form the structure of the bureaucracy. On the other hand, power in a bureaucracy does not rest with the "rank and file" but rather filters down from those at the top of the pyramid. For example, military power never moves upward from the private to the general, but always from general down to private.

But whatever the situation may be with regard to the flow of authority within the bureaucracy, the fact remains that bureaucracies are neutral social organizations which can function at the service of any kind of political system. A political system may be fascist or communist, capitalistic or socialistic, but it will almost certainly have large-scale bureaucratic organizations carrying out its policies. Bureaucracies increasingly overlap in modern industrial societies, and the average citizen often has a sense that everything is managed by a single impersonal "system."

EXERCISE: The rules of bureaucracy

Efficient bureaucracies generally
1. Establish a division of labor;
2. Establish a chain of command;
3. Follow written rules;
4. Keep records on file.

Use this list to evaluate the following institutions and agencies in your communities to see if they are bureaucracies. Work singly or in pairs and use interviews and field trips where appropriate to gather the needed information.

CANDIDATE FOR BUREAUCRACY	Rules Met?				Bureaucracy?	
	1	2	3	4	Yes	No
1. your family						
2. your school						
3. the place(s) where your parent(s) work						
4. the store where your family buys groceries						
5. the public library						
6. the YM-YWCA						
7. sports teams						
8. city hall						
9. the police force						
10. the place where your grandfather worked						
11. your doctor's office						
12. scout troops						
13. your church						
14. a gas station						
15. actors making a movie.						

1. What percentage of the institutions or groups you evaluated were bureaucracies?
2. Did the other members of your class agree with your decisions about whether something was a bureaucracy or not?
3. Talk to at least two students with whom you disagreed on the classification of something as a bureaucracy. Can you reconcile your differences (*e.g.*, one family may buy their groceries at a large chain supermarket while another may patronize a small family-owned food store)?
4. Looking back at your chart, which rule was most frequently left unchecked and therefore disqualified something from being a bureaucracy?
5. Did your classmates find the same thing to be true, or did some of them find another rule to be met less frequently?
6. Were there any items on your list that turned out to be bureaucracies that you wish weren't, institutions or agencies that you would prefer were not operated by the four bureaucratic rules?
7. What are the advantages of bureaucracies?
8. What are the disadvantages of bureaucracies?

E.R.

EXERCISE : Bureaucracies in our lives

With a partner, select one of the bureaucracies listed below and do enough research in civics books and other references to identify at least three ways that bureaucracy has, or will have, some relationship to your life.

1. Department of Health, Education and Welfare
2. Social Security Administration
3. Census Bureau
4. Food and Drug Administration
5. Department of Labor
6. Internal Revenue Service
7. Federal Bureau of Investigation
8. Department of Agriculture
9. Interstate Commerce Commission
10. Federal Trade Commission
11. Federal Communications Commission
12. Environmental Protection Agency
13. Civil Aeronautics Board
14. Securities and Exchange Commission
15. Equal Employment Opportunity Commission
16. National Labor Relations Board
17. Consumer Product Safety Commission
18. U.S. Postal Service
19. Selective Service System
20. Veterans Administration

After the entire class has reported their findings, then consider these questions:

1. Is there any aspect of your life that isn't affected in some way by some governmental bureaucracy?
2. In general, how are bureaucracies restrictive?
3. In general, how are bureaucracies protective?
4. Are bureaucracies an integral part of government? Of society? Must they be? By definition? By common practice?

E.R.

EXERCISE: Interpretation

3

The emperor, so a parable runs, has sent a message to you, the humble subject, the insignificant shadow cowering in the remotest distance before the imperial sun; the Emperor from his deathbed has sent a message to you alone. He has commanded the messenger to kneel down by the bed, and has whispered the message to him; so much store did he lay on it that he ordered the messenger to whisper it back into his ear again. Then by a nod of the head he has confirmed that it is right. Yes, before the assembled spectators of his death — all the obstructing walls have been broken down, and on the spacious and loftily mounting open staircases stand in a ring the great princes of the Empire — before all these he has delivered his message. The messenger immediately sets out on his journey; a powerful, an indefatigable man; now pushing with his right arm, now with his left, he cleaves a way for himself through the throng; if he encounters resistance he points to his breast, where the symbol of the sun glitters; the way is made easier for him than it would be for any other man. But the multitudes are so vast; their numbers have no end. If he could reach the open fields how fast he would fly, and soon doubtless you would hear the welcome hammering of his fists on your door. But instead how vainly does he wear out his strength; still he is only making his way through the chambers of the innermost palace; never will he get to the end of them; and if he succeeded in that nothing would be gained; he must next fight his way down the stair; and if he succeeded in that nothing would be gained; the courts would still have to be crossed; and after the courts the second outer palace; and once more stairs and courts; and once more another palace; and so on for thousands of years; and if at last he should burst through the outermost gate — but never, never can that happen — the imperial capital would lie before him, the center of the world, crammed to bursting with its own sediment. Nobody could fight his way through here even with a message from a dead man. But you sit at your window when evening falls and dream it to yourself.

Translated by Willa and Edwin Muir
—From *Franz Kafka* (New York: Schocken Books, 1971)

1. Suppose that the author had left a note, suggesting a number of different ways in which this parable could be interpreted. These suggestions are as follows. How would you develop them?

   a. The parable deals with the problems of communication in a complex social organization, such as a bureaucracy.
   b. The parable deals with the problems of exercising authority.
   c. The parable deals with religion.
   d. The parable deals with the futility of life.

Leading Idea 2: Ideal types: executives and administrators.

In the first episode in Chapter 6, the Jahorski family discusses the distinction between administrators and executives. One of the interesting things about the discussion is that the Jahorskis assume that they are searching for definitions which are in sharp contrast to one another. The jobs of executives and administrators are thought of in such a fashion that there seems to be very little overlapping: executives never do routine work and administrators never make decisions. In practice things are seldom this clear-cut. There are many times when those who function at intermediary levels in the bureaucracy have to make decisions and even at times have to stand on principle. On the other hand, the life of an executive can be filled with routine chores, which require no exercise of creative imagination.

The Jahorskis' discussion represents an effort to identify certain "ideal types", *i.e.*, the *typical* administrator and the *typical* executive. How are these "ideal types" to be understood if they are so seldom encountered in real life? One way of answering would be to say that the ideal type is a concept which permits an approximate understanding. Once the ideal type is established, interest can focus on the way in which real-life executives and administrators deviate from the ideal and the reasons for such deviation. In other words, an ideal type is a theoretical model. There can be ideal type dictators and ideal type bank robbers, as well as ideal type executives and administrators.

The instances given on page 59 are of executives and administrators. Mark says that "Ideally, executives make policies. Ideally, administrators carry them out." There is nothing wrong with an initial attempt to specify the differences between executives and administrators in this way. Once students clearly understand the difference between making policies and carrying them out, the next step is to explore those situations in which either executives carry out policies given them by their superiors, or administrators have the discretion to initiate policies.

EXERCISE: Decision-making

Use civics texts and other reference materials to complete the chart below:

PERSON/POSITION	Decisions made by person in position (list at least two)	Is this person therefore an an executive?	Person who carries out these decisions	Is this person therefore an administrator?
1. president				
2. member of cabinet				
3. national congressperson				
4. governor				
5. state legislator				
6. county sheriff				
7. mayor				
8. city commissioner				
9. city clerk				
10. judge				
11. citizen				
12. owner of company				
13. factory foreman				
14. factory worker				
15. landlord				
16. president of school board				
17. superintendent				
18. principal				
19. teacher				
20. parent				

1. Is there anyone who doesn't make some decisions?
2. If your answer to the previous question was "no," does this mean that everyone is an executive?
3. Is there anyone who doesn't carry out some decisions made by someone else?
4. If your answer to the previous question was "no," does that mean that everyone is an administrator?
5. When is it helpful to distinguish between an executive and an administrator?
6. When is it more useful to consider executives and administrators as ideal types and minimize their differences?

E.R.

5

EXERCISE: Executives and administrators

How would you classify the persons making the following comments? (If the categories seen inapplicable, explain why.)

	Executive	Administrator	?
1. "I make the policies in this factory, and I expect the rest of you to carry them out."	☐	☐	☐
2. "Of course you have to pay full fare. Everyone over 12 has to pay full fare and you're over 12. If you want to complain, don't complain to me, complain to the bus company."	☐	☐	☐
3. "The problem we foremen have is that the workers think we're management and the management thinks we're workers."	☐	☐	☐
4. "Don't confuse me with the cavalry officers. I'm just a spear carrier."	☐	☐	☐
5. "If you don't report for work on Sunday, don't report on Monday."	☐	☐	☐
6. "I'm sorry to say, sir, that I counted 22 violations of the building code in your house."	☐	☐	☐
7. "The law says that I'm in charge in this classroom, so you'd better do as I say."	☐	☐	☐
8. "Take this submarine down to 40 fathoms."	☐	☐	☐
9. "No, I don't think we should cut prices in our stores. We should keep the prices as they are and give out more coupons."	☐	☐	☐
10. "You kids stop cutting up and get to sleep because I say so."	☐	☐	☐

Leading Idea 3: Roles and role-playing

On page 60, Mr. Jahorski asks whether administrators really do not believe in anything, or whether they merely are expected to act *as if* they didn't believe in anything. Maria says that an administrator has to believe in the "system," and therefore has to accept its rules and regulations.

The Jahorskis' discussion reveals the problematic character of social roles. Your students are no doubt already familiar with the odd feeling one has when one is given a role in a play which requires one to speak lines which one may not believe. Yet there are other roles with which one may fully identify so that the lines are spoken with a sense of personal conviction. In social life one is also asked to play roles, and once again, one may fully identify with such roles, or one may perform them, and perhaps perform them with a high degree of proficiency, even while feeling a considerable sense of distance from them.

Notice that one *performs* a role just as one does in a play. One does not perform a status. One occupies a status. For example, one may have the status of child, student, nephew, daughter, or niece. But one's status is distinguished from the way one performs in the role of student, nephew or niece. One may perform one's role badly, but it doesn't change one's status, just as one may turn in a dreadful performance of Ophelia, without changing one's status as an actress.

Your students will probably be interested in discussing the notion of role-distance which involves both roles and role-playing. If a person identifies fully with his or her role, there is no role-distance. But a person who does not identify with his or her role may enforce the regulations or duties of the role, without having any personal belief in them. One child is asked to act as traffic guard in school, and he thoroughly identifies with the role. Another child will not identify with his duties as school traffic guard. Being a student is itself a role. Children who find it uninteresting will go through the motions of acting like a student, but only because they feel that they have no choice.

EXPLORING SOCIAL EXPERIENCE: Stratification

EXERCISE: Are there differences in the behavior of people in different classes?

If the people in a *class* are those who have roughly the same amount of economic power and roughly similar economic opportunities, then we can say that those with the most economic power and opportunities are in the "upper class", those with the least are in the "lower class", and those in between are in the "middle class".

Analyze each of the following forms of behavior. Are they most typical of the upper, the middle, or the lower class?

	upper	middle	lower	?
1. Participate in few voluntary associations	☐	☐	☐	☐
2. Read few magazines.	☐	☐	☐	☐
3. Are least critical of the sources of the daily news.	☐	☐	☐	☐
4. Tend to go into blind-alley jobs.	☐	☐	☐	☐
5. Know most about income taxes.	☐	☐	☐	☐
6. Have highest occupational aspirations.	☐	☐	☐	☐
7. Have low expectations for future income.	☐	☐	☐	☐
8. Feel they have many opportunities.	☐	☐	☐	☐
9. Feel a lack of opportunities.	☐	☐	☐	☐
10. Do not value education as an avenue to higher status.	☐	☐	☐	☐

EXERCISE: Role and status

A *status* is a position in a social pattern. Each individual has many particular statuses. You have your status as a child in a family, as a student in a school, as a citizen of a country. Your overall status is the sum total of your particular statuses. Your overall status is your standing in the society you live in. Each status in the society is a position which carries with it certain rights and duties — those of a child, a student, a citizen, etc.

A *role* represents the way an individual performs — exercises the rights and fulfills the duties—in a particular status. The person behind the steering wheel of an automobile has the status of driver; the way he or she actually drives represents the way he or she fulfills the role of driver.

The sentences in the left-hand column below are to be completed by choosing terms from the right-hand column. See if you can distinguish between roles and statuses when completing the sentences.

1. He is the ________ in the theatrical company. At present, he is performing in the role of ______________________________.
2. Given her status as ____________________, she has a particular set of military rights and duties as ____________________.
3. Occupationally, his status is that of ______________________________; his particular role is that of ________ ________.
4. His status is that of the family ____________, but in fact he performs the duties of a ______________________________.
5. His status is that of a ____________________, but in the town's educational system he performs in the role of ____________________.

a. President of the U.S.
b. Hamlet
c. professional football player
d. pet
e. assistant principal
f. school administrator
g. lead actor
h. Commander in Chief of the armed forces.
i. Redskin quarterback
j. watchdog

EXERCISE: Achievements versus ascriptions

We distinguish between classifications based on what people or things *do* or *achieve* and classifications based on qualities which we *ascribe* or *impute* to people. Achievements can be observed and described; ascriptions are qualities we attribute to things or people which those things or people may or may not possess.

For example, if someone says, "Leonardo da Vinci painted the *Mona Lisa*," we have good evidence that this statement refers to Leonardo's achievement. But if someone says, "Leonardo da Vinci was a perfect painter," then the statement is attributing or ascribing the quality of *perfection* to Leonardo. Whether or not Leonardo was in fact "perfect" is much more difficult to determine — perhaps it is not even possible to determine — and therefore must be considered an ascription.

How would you classify the following:

	Achievements	Ascriptions	?
1. Shakespeare was the author of Hamlet.	☐	☐	☐
2. Lucy can run the 100 yard dash in 12 seconds.	☐	☐	☐
3. Lucy is divine.	☐	☐	☐
4. Mitch studies hard and must therefore be considered a student.	☐	☐	☐
5. Jerry has just been registered in kindergarten and therefore must be considered a student.	☐	☐	☐
6. Toni has dropped out of school and is now a dropout rather than a student.	☐	☐	☐
7. Now that Toni is singing with a rock group, she's a vocalist.	☐	☐	☐
8. Jerry was born in this country and therefore must be a citizen.	☐	☐	☐
9. Arthur is so unsociable, people consider him a bigot.	☐	☐	☐
10. Henry's been living in this country for many years,so he must be a citizen.	☐	☐	☐

EXERCISE: Attempts and accomplishments

Sometimes we describe people in a way that refers to what they have accomplished ("George climbed Mount Everest yesterday"), and sometimes we credit them for being what they are only trying to be ("Look, Marie has crawled half way up the stairs: already she's a mountain climber!") Presumably if one climbs mountains, one is a mountain climber, and until one has done so, one is not.

But some descriptive terms are tricky, because they may refer to behavior that can *only* be attempts and can *never* be accomplishments. One can say that one is trying to become wise or to be a philosopher, but can it ever be said of people that they *are* wise or that they *are* philosophers? This is of course a very controversial matter, as is the question of whether there are in fact Christians, or whether people at best can "try to become" Christians.

How would you classify the following:

	Attempts	Accomplishments	?
1. "Marcy is studying for the ministry."	☐	☐	☐
2. "Tootsie's playing jacks again."	☐	☐	☐
3. "Sally's running for class president."	☐	☐	☐
4. "Fran's a banker."	☐	☐	☐
5. "Guy's a magician."	☐	☐	☐
6. "Denise is a medium."	☐	☐	☐
7. "Joe's a lover."	☐	☐	☐
8. "Carl's an inquirer."	☐	☐	☐
9. "Carrie's a knower, and whatever she doesn't know isn't knowledge."	☐	☐	☐
10. "Kristen's a friend to Jean."	☐	☐	☐

Leading Idea 4: How change occurs in a social organization

On line 15, page 60 Maria introduces the term "system" to describe bureaucratic structures. Mark then accepts the term and argues that the trouble with bureaucracy is that change can come only from the top. Maria's answer is that changes within a bureaucratic system can be brought about from outside the system. A minor official who works in the Internal Revenue Service cannot hope to influence American tax policy, because it is not likely that congressmen or directors of the Internal Revenue Service would pay much attention to the recommendation of a minor official. However, as a private citizen he may be able to take his grievances to his congressman and exert some pressure to modify American taxation policy. Mark remains skeptical for he would like to see social organizations conduct themselves in a democratic fashion rather than bureaucratically.

EXPLORING SOCIAL EXPERIENCE: Stratification
DISCUSSION PLAN: Mobility
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1. People who want to move upwards in the social system — do they tend to behave like the people in the class to which they presently belong, or like the people in the class to which they want to belong?
2. It is said that people in lower-class groups tend either to be politically conservative or politically radical. Are there times when the same people display *both* tendencies?
3. If the members of a society are highly mobile vertically, do they tend to ignore or to stress class differences?
4. What are the causes of downward mobility?
5. Do you think that there is more tolerance of radical differences in a society that has much mobility or in one that has little?
6. If mobility is generally downward in a society, is radical tolerance likely to increase or to decrease?

EXERCISE: Social organizations and change

I. Write a (1), (2) and (3) in the boxes on each line, so as to show, for each organization, what you think are the first, second and third most important sources of change affecting that organization.

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ORGANIZATIONS SOURCES OF CHANGE	industrialization	computerization	public opinion	lobyists	new legislation	court decisions	political elections	unionization	foreign competition	inflation	changes in unemployment rate	changes in interest rate	new inventions	changes in public taste	energy exhaustion	new ideas
U.S. Army																
public schools																
U.S. Post office																
railroads																
airlines																
television corporations																
food processing corporations																
art museums																
armaments manufacturers																
newspapers																
clothing manufacturers																

II. In the case of each of the social organizations mentioned above, be prepared to cite at last one recent change which can be largely accounted for by the three causal factors you have identified.

Leading Idea 5: How thinking occurs in a social organization.

At the bottom of page 60, Mrs. Jahorski rejects the notion that only executives are supposed to think in a bureaucracy. She believes that anyone who carries out policies can think about them.

Mark and Maria elaborate on their mother's approach by comparing the distinction between thinking and thinking for oneself to the distinction between administrators and executives. Maria suggests that perhaps administrators are expected to think and do so, but they are not expected to think for themselves. She then criticizes this practice by suggesting that perhaps administrators should engage more often in thinking for themselves and executives should engage more often in thinking.

EXPLORING SOCIAL EXPERIENCE: Small Groups

EXERCISE: Influence

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In each of the following cases:

A. Consider whether the statement represents a valid generalization (Would you say it "never happens," "sometimes happens," "usually happens," or "always happens"?);
B. If you think this sort of thing does happen, explain why.
C. If you think this sort of thing doesn't happen, explain why.

1. People's views are very much influenced by the views of the groups to which they belong.
2. If you are a member of a group whose members hold views which you know for a fact to be wrong, you will nevertheless feel that you should agree with the group.
3. If the views of independent, impartial and objective observers are opposed to the views of members of your group, you will be very uncomfortable and uncertain.
4. We tend to believe that people we like agree with us and that people we dislike disagree with us.
5. If there is a dissenting minority within a group, the majority will first try to change the views of the minority, but if this fails, the minority will be expelled.
6. If the issues to which a group addresses itself are important, the members of the group will tend to feel that the group is important.

Leading Idea 6: Parent-child relationship

Ms. Williams' students have visited many members of their class at home. In the process they have met a number of parents and grandparents and have seen many of the various approaches to raising children that different parents have. The previous novels in this series have portrayed a wide range of parental attitudes and behavior. If you have read the earlier novels, you will remember Mr. Tong, Millie's parents, and many of the aspects of the relationship between Harry and his parents.

What you definitely do not want to do in the classroom is encourage students to set up some kind of sliding scale with "good parents" at one end and "bad parents" at the other. You should aim instead at having your students reflect on the many parent-child relationships that they know and the reasons parents have for acting as they do.

For example, some of your students might think that Mr. O'Mara is rather authoritarian in his relationship with his daughters. Your concern then would be to explore Mr. O'Mara's behavior — at least to understand it, if not to defend it. You may ask your students if they think Mr. and Mrs. O'Mara love their children. Do they want the best for their children? Do they want to protect them from harm? Do they want them to grow up to be independent? Try to get your students to understand Mr. O'Mara from *his* point of view. What does *he* think he is trying to do with regard to his children? If you object to him, do you object to his goals or to his methods or to both? And if you agree with him, do you agree only with his goals or with his methods or both?

Your students have probably had the experience of being invited to have dinner or to sleep over at a friend's home. Adults ask children to try to understand each other. However, it is difficult to understand another person unless one first appreciates the cultural and familial background from which the other person comes. The other students will better understand Mary and Laura once they have met and visited with the O'Maras.

After one has visited children at home, one understands not only how children reflect and express their backgrounds, but how they react against those backgrounds. So one understands their behavior better when one sees it in context. Needless to say, a course in social studies that aims to understand the behavior of people in society involves both the careful perception of how people act and a sensitive appreciation of the conditions to which they are responding.

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EXPLORING SOCIAL EXPERIENCE: The Family

EXERCISE: The family and kinship systems

Discuss the following differences of opinion and state your reasons for agreeing with either statement or with neither, or with both.

1. (a) "The family and the institution of marriage exist in every known human society."
   (b) "There are societies in which marriage is unknown, and there are societies in which families simply do not exist."
2. (a) "There seems to be a direct connection between the economic system in any given society and the family and kinship systems in that society."
   (b) "There is no such connection. As a matter of fact, the Eskimo type of kinship is closest to that of the United States."
3. (a) "As a society changes from an agricultural to an urban form of civilization, the bonds between the members of the family become stronger."
   (b) "No, family ties become weaker and conflicts intensify when the family is less stable and members begin to move about."
4. (a) "In simpler forms of society, the family is the base for economic activity. This is not the case in complex, industrial societies."
   (b) "Many families run businesses in industrial societies, and many economic activities are not family-oriented in nonindustrial societies."
5. (a) "In every society there are formalized ways of defining the extended family (kinship) and of treating such persons as grandparents, in-laws, uncles and aunts."
   (b) "The truth is that the extended family is not derived from the primary family by kinship rules. Rather, kinship rules are primary. What we call the family is only one particular example of them."

Leading Idea 7: Division of authority

In order to keep too much power from being concentrated in too few hands, people have devised a number of different schemes by which authority is divided. Some of these schemes have already been discussed elsewhere in *Mark*. Consider these four different techniques of dividing power:

a). Division of areas of jurisdiction into legislative, executive and judicial (in other words, into making, executing, and interpreting laws.)

b). Bureaucratic division into executives and administrators.

c). The division between those who propose and those who dispose. Children are familiar with this distinction when it comes to deciding on portions. In dividing up a pie for example, the person who cuts may not be the first to choose. In this way the person who cuts is prevented from helping himself to the larger slice and is encouraged to slice fairly. In the cases of judges or legislators, it is necessary that they disqualify themselves from any cases in which they have an interest.

d). Power may also be divided by guaranteeing rights to certain parties, which other parties may not violate. The Constitution permits the government to coerce citizens in certain matters, such as taxes, but not in others, such as freedom of speech or religion.

On page 62, the views expressed by Mr. and Mrs. O'Mara seem to have some resemblance to type (c) above. As Fran sees it, Laura and Mary are able to propose what they want to do (who to have as friends, what they want to believe), and then their parents veto those proposals of which they disapprove. This is similar to the way in which a legislature will propose legislation to an executive, who then may veto it, if he disapproves of the legislation. However, in a parent-child situation, the veto can work both ways. The children could propose, and the parents veto, or the parents might propose, and the children veto. These divisions of power are techniques to facilitate the ways in which people get along with one another. They provide guidelines or mechanisms which help people negotiate and arrive at compromises or strategies for dealing with common problems.

EXERCISE: Division of authority

The following cases represent instances of division of authority. Can you explain, in each case, just how the authority is divided — at least in the situations with which you are familiar? Try to show what each party does or does not do. Explain why, in some areas, jurisdiction is given to one party, and in other cases, to another party.

1. The Senate and the House of Representatives.
2. The President and Congress.
3. Congress and the Supreme Court.
4. The Supreme Court and the Constitution.
5. A typical family.
6. The principal and the teachers in your school.
7. Individual nations and the United Nations.
8. The producer of a movie and the director.
9. The writer of a book and the publisher.
10. The governor of a state and the mayors of that state.

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EXERCISE: Division of power

Here are some of the powers given to the Federal Government, and some of those reserved to the States.

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DIVISION OF POWER

THE FEDERAL GOVERNMENT
is given the power to:
1. Coin money
2. Establish a postal system
3. Regulate commerce between states
4. Maintain an army
5. Declare war

THE STATES
have the power to:
1. Establish schools
2. Establish local governments
3. Maintain police and fire departments
4. Regulate commerce within a state
5. Care for the handicapped and mentally ill

Think of twenty things you do frequently each week, *e.g.*, buy something, go to school, cross a street, etc. List these items in Column A below. Then check which Federal (F-1 through F-5) or State (S-1 through S-5) power (if any) had jurisdiction over you as you engaged in that activity.

	FEDERAL POWERS					STATE POWERS				
ACTIVITY	F-1	F-2	F-3	F-4	F-5	S-1	S-2	S-3	S-4	S-5
1.	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
2.	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
3.	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
4.	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
5.	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
6.	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
7.	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
8.	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
9.	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
10.	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
11.	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
12.	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
13.	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
14.	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
15.	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
16.	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
17.	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
18.	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
19.	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
20.	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐

(Continued on next page)

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1. Consult with a classmate on any activities that seem to have no relationship to any of the state or federal powers. Should there be another category for some of your activities? What should it be?
2. Now look at your chart again. Are more activities of your daily life controlled by the state or federal government? Does it make any difference?
3. How might your life be different if the powers of the state were all transferred to the federal government?
4. How might your life be different if the powers of the federal government were given over to the states?
5. Are there any advantages to having the power divided between federal and state government? Are there any advantages?
6. Why did the founders of this country decide to divide the power between the Federal government and the states? Do you agree with their decision?

E.R.

EXERCISE: Separation of powers

The division of power described in the previous Exercise gave the more important powers to the central or federal government. Because of this, the principle of limited government was introduced to curb the power of the central government.

This separation of powers at the federal level can be summarized like this:

THE LEGISLATIVE BRANCH has the power to:	**THE EXECUTIVE BRANCH has the power to:**	**THE JUDICIAL BRANCH has the power to:**
1. Write laws	1. Enforce laws	1. Interpret laws
2. Approve presidential appointments	2. Veto bills	2. Review executive decisions
3. Impeach the president	3. Appoint ambassadors, judges, other officials	3. Declare laws unconstitutional

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A similar separation of powers, although perhaps one not defined quite so specifically, exists in other more familiar organizations.

1. How are powers divided in your family? Are there some things that one of your parents does that the other doesn't? Are there some things the older children in your family do that the younger children don't, and vice versa?
2. What are the advantages of this type of arrangement? Are there any disadvantages?
3. In your school, are there some things one teacher is in charge of (safety patrol, newspaper advisor, class moderator, etc.) that another teacher isn't?

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4. What could happen if only one teacher was in charge of all the activities?
5. In your school, are there some things that the older students do, that the younger ones don't? And vice versa? Are there advantages in this?
6. In your class, do the class officers all have the same responsibilities? If not, how are the leadership responsibilities divided between them? What are the advantages of such an arrangement?
7. Now, reflecting back on your responses to questions about the division of power in familiar organizations, can you name two advantages of applying this principle to the federal government?

E.R.

EXERCISE C: Checks on governing power

As part of the principle of limited government, a system of checks and balances was incorporated into the Constitution to prevent any branch of the federal government from becoming too strong:

PRESIDENTIAL LIMITS	**CONGRESSIONAL LIMITS**	**JUDICIAL LIMITS**
1. Congress can remove the president by impeachment.	1. President can veto bills of Congress.	1. President appoints Supreme Court and other judges.
2. Congress can pass a bill over the president's veto.	2. Supreme Court can declare a law unconstitutional.	2. Congress must approve judicial appointments
3. Congress must approve presidential appointments.		3. Congress can remove a judge by impeachment.
4. Congress determines how much money can be spent.		
5. Supreme Court can declare an executive action unconstitutional.		

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A. WHAT WOULD HAPPEN IF....
1. The president was accused of a serious crime?
2. The Chief Justice of the Supreme Court didn't like the individual the president was thinking of appointing to fill a vacancy on the court?
3. Congress passed a law denying citizens their First Amendment Rights?
4. The President decided to double the federal budget?
5. Congress approved an increase in taxes that the President thought was inflationary?
6. A Supreme Court Justice was found to have used his office to further his own business interests?
7. The President vetoed a bill granting a pay increase to Senators and Representatives?

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8. The President wanted to use a court appointment as a reward for a friend who had made large campaign donations during the last election?
9. The President declared war without consulting the Congress?

B. What are the advantages of having limits on governing power — in theory?

C. Do these checks and balances always work in practice? (Reflect back on the responses you made to the "What would happen if..." questions.)

D. Does the fact that the practice doesn't meet the ideal of the theory mean that the system of checks and balances should be abandoned? Why or why not?

E.R.

EXERCISE: Divisions of labor and divisions of authority

There is, of course, a difference between authority and work. It follows that divisions of authority are quite different from divisions of labor. When the government is divided into a legislative, a judicial and an executive branch, that is a model of division of authority. And when "white collar" administrative workers are distinguished from "blue collar" factory workers, what appears is a model division of labor. (Nevertheless, there is a sense in which the three-part division of governmental authority is also a division of labor. And there is also a sense in which the "white collar-blue collar" distinction is also a division of authority.)

How would you classify the following instances:

	Division of Authority	Division of Labor	Both	Neither	?
1. basketball coach and basketball team	☐	☐	☐	☐	☐
2. sales department and production dept.	☐	☐	☐	☐	☐
3. husband and wife	☐	☐	☐	☐	☐
4. parents and children	☐	☐	☐	☐	☐
5. governors and mayors	☐	☐	☐	☐	☐
6. teachers and students	☐	☐	☐	☐	☐
7. hosts and guests	☐	☐	☐	☐	☐
8. doctor and patient	☐	☐	☐	☐	☐
9. hospital administrators and doctors	☐	☐	☐	☐	☐
10. doctors and nurses	☐	☐	☐	☐	☐
11. artists and models	☐	☐	☐	☐	☐
12. minister and congregation	☐	☐	☐	☐	☐
13. bishop and archbishop	☐	☐	☐	☐	☐
14. editor and publisher	☐	☐	☐	☐	☐
15. principal and teachers	☐	☐	☐	☐	☐

Leading Idea 8: Are thoughts and expressions indivisible?

The relationship between thought and expression is crucial to democratic theory. The political extremes are evident enough. On the one hand, there can be complete freedom of all individuals regardless of age to think as they please and to express what they think. On the other hand, proponents of totalitarian governments argue that the state has the right to control what people think and say and to use whatever techniques are necessary to compel people not merely to parrot the party line, but to believe it as well.

Between these two extremes, there are many different opinions. One interesting view, offered as a compromise, is that people should be free to think as they please, but they should only be allowed to say what those in authority want to hear. In other words, this position stands for freedom of thought, but not freedom of expression. It is at this point that the question necessarily arises whether such a division is possible.

The counter argument takes this form: There can be no freedom of thought without freedom of expression and no freedom of expression without freedom of thought. The two are indivisible. If people cannot say what they think, they will in time stop thinking it, and if people are not free to think it doesn't matter much what they say.

DISCUSSION PLAN: On saying what one thinks

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Discuss the following conversational exchanges, and consider whether they are examples of appropriateness in saying what one thinks:

1. **Television producer:** "Ms. Smithers, you're paid to read breakfast cereal commrcials, and only breakfast cereal commercials."
   Ms. Smithers: "I know, but I just couldn't help sneaking in my own opinion about how awful I think Sludgies taste."
2. **Vice-President of manufacturing company:** "We should tell the public about our enormous profits this year."
   President of company: "That might not be a good idea. They'll want to increase the excess profits tax."
3. **Vice-president of food-packaging company:** "We should tell the public about our enormous losses this year."
   President of company: "That might not be a good idea. They'll lose confidence in us and begin selling off our stocks."
4. **Horace:** "I think the coach dislikes me."
   Oliver: "He'd be interested to know your opinion of him."
   Horace: "I think I'll tell him."
5. **Shirley:** "Are there certain things the public doesn't want to hear?"
   Frank: "Of course. And those are the very things we never tell them."
6. **Milt:** "Are you going to recite the Bill of Rights during assembly tomorrow?"
   Trudy: "No, I'm afraid of what people might think."

Leading Idea 9: Difference between thinking and thinking for oneself

At the bottom of page 63, Fran points out that it is possible that an individual could be brought up in such a way that he never learned to think for himself. This individual was encouraged to think only what he was told to think. It would not be dangerous to allow such an individual freedom of expression, because he would never have anything critical to say.

The distinction between thinking and thinking for oneself can be explained in many ways. One explanation that is useful here is that if a person merely imitates other people's attitudes and perceptions without developing his own, he may be thinking but not thinking for himself. In this sense to think for oneself involves developing one's own perspective and reflecting upon the presuppositions and the implications of one's position. This does not mean that one is necessarily ignorant of other people's views. Indeed, thinking for oneself is generally a matter of responding to the way other people think, but it is also a matter of responding to one's own thinking. People who take seriously what they themselves think become adept at appraising and responding to their own thoughts in new and original ways. Even if their thinking started out as a response to the views of their contemporaries, as they start thinking for themselves they begin to turn matters over in their own minds and explore new facets of each problem without constantly checking to see if their own views conform to those of society. This technique is typical of thinkers who are considered original.

EXERCISE: Thinking for oneself

How would you classify the following statements? (In each case, give your reason.)

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	Thinking	Thinking for oneself	Not thinking at all	?
1. GROVER: "I listen to what everyone else has to say, then I form my own opinion."	☐	☐	☐	☐
2. CURT: "When I have an idea, I try to figure out where it leads before I see whether or not other people agree with it."	☐	☐	☐	☐
3. BETSY: "Sometimes I'll like the way a couple of sounds go together, and I'll make a melody out of them, and then a whole song."	☐	☐	☐	☐
4. DORA: "When I want to slow down on my bicycle, I pedal backwards."	☐	☐	☐	☐
5. MARTY: "My thoughts are mostly silly, but they sure are different from other people's."	☐	☐	☐	☐
6. EDNA: "My opinions are pretty much the same as other people's opinions, but I have reasons for what I believe, and they don't."	☐	☐	☐	☐
7. DON: "If I were going to build a house, I'd hire an architect, tell him what I want, and let him figure out how to build it."	☐	☐	☐	☐
8. AARON: "All you've got to do is feed the information into this computer, once it's programmed, and it thinks for itself."	☐	☐	☐	☐
9. COMPUTER: "I think for myself."	☐	☐	☐	☐
10. SPOT: "I don't think at all."	☐	☐	☐	☐

Leading Idea 10: Relation of authority to reason

On page 64, line 11, Bill remarks that the Constitution is "backed up by good reasons" and that the same may be said of parental authority. Bill adds that while many parents may have good reasons for what they do, they may be unaware of their reasons. Bill's point is worth considering because very often parents refuse to give reasons for their behavior and may even feel that the reasons for their actions are self-evident. However, as Bill suggests, the problem may not be that reasons are lacking, but that the parents feel it is inappropriate for children to ask for them. A child who is discouraged from asking questions regarding appropriate behavior may have difficulty formulating his own basis for ethical conduct later in life.

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DISCUSSION PLAN: Reasons and authority

1. Do teachers have to have reasons for giving assignments?
2. Is it possible they have reasons, but do not feel that it is always necessary to disclose them to students?
3. Is it possible that there are good reasons for the assignments, and that the teachers know them but can't express them?
4. Is it possible that there are good reasons for the assignments, but that the teachers themselves don't know them?
5. Is it possible that the reasons teachers give for their assignments are good reasons but not the real reasons?
6. Is it possible that the reasons teachers give for their assignments, while not the real reasons, are actually better than the real reason?
7. Is it possible that governments often act without giving the reasons for their actions?
8. Is it possible that, when governments give reasons for what they do, the reasons given are only pretexts and not the real reasons?
9. Under what circumstances, if ever, should a government deceive its own people as to the reasons for its actions?
10. Should governments have reasons for their inaction (things they fail to do) as well as for their actions?

Leading Idea 11: Justice and relevant differences

As Fran, Mark, and Sandy enter the courthouse, they view a sculpture of Justice. Sandy explains that Justice is blindfolded in order to show that she is impartial. He says, "She concentrates just on the merits of the case. All other differences don't count." Mark is skeptical, saying, "If you can't see what the differences are, how can you be sure that they are not relevant?" He then explains that justice, more than anything else, requires that all factors be taken into account.

It is easy to say that Justice should "take all relevant factors into account." But the problem is that the factors neglected are those which people are insensitive to, or imperceptive about, so that they are not even aware of having neglected them. If one is not even aware of all the factors involved, he can't come to any judgment as to whether or not they are relevant.

All of this therefore comes back to the importance of sensitivity to the nuances of the situation. Often people come to different conclusions because some of them take factors into consideration that others do not. Furthermore, some individuals are not even aware of all the nuances of a situation that should be taken into account at the outset.

For example, in considering whether or not to enact a certain social policy it is customary to anticipate how it will affect the rights of persons who might fall within the scope of that policy. If, however, in such a preliminary review, one were to neglect a certain class of individuals such as children because one simply assumed that they did not have the rights in question, then a relevant consideration would be omitted because it had never been seriously noted or taken into account in the first place.

Barnyard foul

LAGRANGE, Ky. (UPI) — When Robert Dustin Miller, 10, cleaned up a barn for 13 hours and then wasn't paid $1 an hour as promised, he did what any adult might do: He went to court.

The fifth-grade student recieved some satisfaction from the small claim's court complaint, according to Judge Dennis Fritts, who reported the $13 out-of-court settlement paid to the youngster.

The complaint was filed against an 80-year-old man who had agreed to pay the boy $1 an hour to clean up the barn April 4, the judge said.

EXERCISE: Justice and relevance

Consider the following for *relevancy* in the above situation:

1. Was it relevant that the defendant was 80 years old?
2. Would it have been relevant if the defendant was 105?
3. Was it relevant that Robert was 10 years old?
4. Would it have been relevant if Robert had been 5?
5. Would it have been relevant if Robert had based his claim on the tautology that "a promise is a promise"?
6. Was it relevant that Robert was in the fifth grade?
7. Would it have been relevant if Robert had been 10 years old and in the second grade?
8. Would it have been relevant if Robert had asked an additional $10 for "psychological suffering"?
9. If the defendant had cited an inability to pay, would that have been relevant?
10. If it turned out that the defendant and the plaintiff (the old man and Robert) were related to one another, would that have been relevant?

CORRELATION CHART
CHAPTER SIX

LEADING IDEA	**State and Local Government.** Steven Jantzen, et. al. Scholastic Book Services, NY, 1977.	**Civics.** Grant T. Ball and Lee J. Rosch. Follett Publishing Co., Chicago, 1978.	**Governing Your Life: Citizenship and Civics.** Steven Jantzen, et. al. SRA Chicago, 1980.	**American Civics** (2nd edition) William Hartley & William Vincent Harcourt, Brace, Jovanovich, NY, 1974.
1. Bureaucracy	Chap. 3, 7	Unit 6	Chap. 11, Chap. 12, lesson 72	Chap. 4, 6, 8, 7, 5
2. Ideal types: executives and administrators	Chap. 1, 2	Unit 4, lesson 4; unit 3, lesson 5	Chap. 11	Chap. 3, 4, 7, 9
3. Roles and role playing III-1	Chap. 9		Chap. 10, lesson 61	Chap. 11
4. How change occurs in a social organization	Chap. 1	Unit 7, lesson 3	Chap. 9	Chap. 3, 7, 9
5. How thinking occurs in a social organization	"The Last Word"; "Action Projects"			Chap. 12
6. Parent-Child Relationship	Chap. 9		Chap. 1, lesson 1; chap. 4 lesson 27	Chap. 11
7. Division of authority		Unit 1, lessons 3, 4	Chap. 13, lesson 80	Chap. 2, 3
8. Are thoughts and expressions indivisible?		Unit 2, lesson 9	Chap. 3, lesson 21	Chap. 2
9. Difference between thinking and thinking for oneself	"The Last Word"			Chap. 12, 18
10. Relation of authority to reason I-2, VI-6, V-1		Unit 1, 2	Chap. 18	Chap. 12
11. Justice and relevant differences II-20	Chap. 10, 8	Unit 3, lessons 8, 9, 10	Chap. 14	Chap. 1, 22

7

1. Definitions of freedom
2. Four possible combinations of freedom
3. Territorial arrangements
4. Freedom as carrying out one's desires
5. How far can society go in interfering with the freedom of the individual?
6. Private consenting actions
7. Non-consenting actions
8. Thinking dangerous thoughts
9. Being different
10. Harm as a criterion
11. Advocating social change
12. Self-destructive behavior
13. Is there such a thing as human nature?
14. Competitiveness and cooperativeness as behavioral tendencies
15. The "Big Switch"

Leading Idea 1: Definitions of freedom

The word "free" is used a great deal in ordinary language: "Free Country," "free speech," "land of the free," "kittens free," etc. You will note in *Philosophical Inquiry: Instructional Manual to Accompany Harry Stottlemeier's Discovery*, that there is an exercise on p. 244 dealing with the various uses of the words "free" and "freedom" in everyday speech. It would be a good idea to do this exercise with your class as preparation for discussion of this leading idea.

Each of the students gives a definition of freedom in return for a milkshake from Mr. Minkowski:

(1) Anne maintains that "being free is being able to express yourself." In other words, she defines freedom in terms of *self-expression*.

(2) Jane claims that a person is free so long as that person is not interfered with. Jane appears to be saying that freedom is the *absence of restraint*.

(3) Sandy asserts, "you're free when you have everything you need and nothing to fear." He seems to be insisting on two criteria: (a) *having the basic necessities of life*, and (b) *not having anything to fear*.

(4) Mickey maintains that he is free only if he can do the things he wants to do. Notice that the emphasis is not on the "wanting" but on the "being able to do." In other words, for Mickey, freedom is not merely having wants, or desires, but being able to carry out and satisfy one's wants and desires.

(5) Bart defines freedom as *life under law*, where such laws are uniform for the whole world. For Bart, in other words, we can live best when the same rules apply to everyone.

(6) According to Harry, freedom has two criteria: (a) *people have to be able to participate in making the laws* by which everyone lives and (b) *the laws must "make sense."* That is, they must be reasonable.

(7) Ms. Williams develops Harry's position still further: Not just the laws, but *all human institutions should be rational*. Moreover such institutions must be held accountable for the ways in which they affect human beings.

(8) Suki's definition is deceptively simple: "You're free when you can do what you think best." Notice how she has combined Mickey's and Harry's definitions. She agrees with Harry's stress on *rationality and* with Mickey's stress on *the power to carry out what one chooses to do*.

(9) Finally, Mr. Minkowski defines freedom as *being one's own boss*. Evidently, Mr. Minkowski, as a small businessman, rejects any sort of hierarchy or stratification which would require his taking orders from anyone.

One can see that the theme of freedom is so vast and controversial that it may be helpful first to explore it in terms of ordinary language with the aforementioned exercise in *Philosophical Inquiry*, and then to look at it in terms of the above definitions. You could ask your students to choose one definition and write about it or, if they think there are several which are compatible, they could write about these. As they begin to make their adoptions, they will begin to see points of conflict and will become more articulate in expressing their reasons for holding certain of these definitions and rejecting others.

Another way you could proceed is to ask your students to take up each definition in turn and inquire of it what it leaves out. For example, Sandy seems to identify freedom with security. Is this sufficient? Could we find ourselves in a world where we had the basic necessities of life, and where we did not feel at any time in any imminent danger, and yet, experience an absence of freedom?

Or, to take Jane's definition, could a very inhibited and rigid person not be free of external interference, but totally unfree when it come to what Ann thinks important, namely, "self-expression"?

Mrs. Minkowski later on, (page 71) likes all the definitions, and wishes that they could all be put together. Is that possible, or are some mutually exclusive?

In your discussions, try to get your students to relate the foregoing definitions of freedom with the common use of the word "free" in everyday communication.

EXERCISE: Two senses of freedom

One sense of freedom (political liberty) is "an absence of social interference in carrying out our plans and projects in public life."

Another sense of freedom (free will) is "the ability to choose knowingly among alternatives, without being compelled in our choice by our desires, appetites, fears or hopes."

The first sense of freedom is social or political: it is the liberty of the person in society. The second sense is moral and psychological: it means that, unlike machines, we are responsible for what we do because we cannot blame our actions on forces over which we have no control.

Whether or not there is such a thing as "free will" has long been hotly debated. For our purposes, however, we can deal with it as a *meaningful* concept and as a legitimate *possibility*.

How would you classify the following instances? (Some examples are of *having* a particular sense of freedom: others are of *not having* it.)

	Social or Political liberty	Free will	?
1. BEN: "We don't need a passport when we travel from state to state, but we do need one if we want to visit Europe or Asia."	☐	☐	☐
2. GRETA: "I might have been elected Chairman of the Board, but the majority of directors were opposed to allowing a woman to hold such an office."	☐	☐	☐
3. WILLIAM: "I am the master of my fate; I am the captain of my soul."	☐	☐	☐
4. CHARLES: "The moment after I make a decision, I can identify the motive or impulse which caused me to make it. I never seem able to make a choice without feeling I had no control over the causes."	☐	☐	☐
5. STACY: "Nobody's going to put me in jail if I speak my mind."	☐	☐	☐
6. GOLDIE: "I didn't have to come to school today. No one made me. No one threatened to punish me if I didn't. I made up my own mind."	☐	☐	☐
7. GINNY: "I make decisions only after I've carefully weighed all the considerations. The choice I make is the one my mind comes to rest on after deliberating, just as the pointer on a balance scale comes to rest after swinging back and forth for a few moments."	☐	☐	☐
8. HAL: "What I'm not telling anyone now is that, once I'm elected, I'm going to make myself dictator for life."	☐	☐	☐
9. ROD: "What people call their "choice" is nothing more than whatever it was they happened to want just before they acted."	☐	☐	☐

Leading Idea 2: Four possible combinations of freedom

Jane carries Harry's argument a step further, but she continues to misunderstand Mickey's point. Mickey evidently wants to use the word "free" purely in the political sense: the freedom of a person from social restraints — freedom to do what one wants in the world without being troubled by political or social restrictions. Mickey simply is not concerned with the question of "freedom of the will". (The notion of "free will" is opposed to that of "determinism". If we are determined, then everything we do happens necessarily, and could not have happened otherwise. One gets up, gets dressed, goes to school, studies, with the same necessity as an apple falling from a tree and hitting the ground. But if we have "free will," then we *freely choose* to get dressed, to go to school, and so on.)

Jane does not see Mickey's point at all. She prefers to pick up on Harry's distinction between two pairs of contrasting terms, one referring to "free-will vs. determinism," which deals with the question in the broad, general sense, and the other referring to the having or not having of political liberty, which deals with the question in the narrower, political or social sense.

Two pairs of terms yield a four-part arrangement:

	determined	**not determined (free will)**
having political liberty		
not having political liberty		

Once this arrangement is evident, the students find that they occupy different positions within it:

	determined	**not determined (free will)**
having political liberty	Anne	Sandy
not having political liberty	Jane	Suki

Notice that the term "liberty" generally means "freedom in the political or social sense." Thus a phrase like "with liberty and justice for all" does not mean that everyone is entitled to free will, but that everyone is entitled to political freedom.

2

EXERCISE: Four combinations

Draw a four-part square on the board, labelled as follows:

	have free will	don't have free will
have political liberty		
don't have political liberty		

Now, call for a show of hands, and write in the four squares the members of the class who identify which of the squares to which they feel they belong.

Now, have each group assemble at a different corner of the room, and come up with the best reasons they can think of for defending their positions.

After sufficient time has elapsed, have the four groups return and take turns trying to convince each other of the correctness of their positions.

Leading Idea 3: Territorial arrangements

The territorial arrangements of the Minkowski family are described on page 70. And on page 71, Mrs. Minkowski explains that the separate areas allow each member of the family to have complete jurisdiction in his or her own area. In the common area, she adds, all are equal.

What the Minkowski family has done is to arrange the loft in which they live in a way that is symbolic of the arrangements people sometimes make within a society. The problem of social control is this: over which human actions is society sovereign and over which actions, if any, is the individual sovereign? One extreme position is that society (through its legal agent, the government, and through other forms of social control) has the right to determine what people are permitted to do and what they are not permitted to do. At the other extreme is the position, already espoused, as we have seen, by Mickey and Randy, that society is sovereign only when it comes to the activities of the police and the military. Over everything else, the individual alone is sovereign.

The Minkowski family has apparently decided on a compromise between these extremes. In certain parts of the living arrangements, the individual is free to do as he or she pleases. In the common area, it is the consensus of the group that determines what is right for the individual to do.

The analogy between the Minkowski living arrangements and the problem of freedom in society should now be evident. One way of treating the problem is to draw a line between the individual and society and to say, "On this side of the line the individual is sovereign. What we think and say, the actions we perform, alone or together, with our associates, are no business of society's so long as we do not hurt others. But society is sovereign over all those social activities in which people do or might hurt one another."

It is true that most people don't draw lines on the floor the way the Minkowski family does. Nevertheless, you could ask your students whether there are portions of their lives over which they alone are in control, and whether there are other portions of their lives in which they submit to the rule of the majority or the state. Another way of putting this is to ask whether there are things we do, about which we say, "This is the way I want to do this, and it doesn't matter what anyone thinks", while in other cases, before we act, we ask ourselves, "What would other people think if they were to know I did this?"

3

DISCUSSION PLAN: Territorial arrangements

1. Do the individual states represent 50 different territorial arrangements within the United States?
2. If two states are separate, does that mean they have separate boundaries?
3. Does the fact that the police cannot search a home without a search warrant mean that there is a territorial arrangement within our society, in which police are free to go into public spaces, but not into private ones?
4. Is your school divided into "private" and "public" areas?
5. Does the practice of having local schools and school districts mean that such communities have territorial arrangements as far as education is concerned?
6. Is it common for nation-wide industries to divide up the country into sales "territories" for their salesmen and distributors?
7. Does the fact that there are many different churches in one society mean that there are territorial arrangements as far as religion is concerned?
8. Would nations like the United States be better off if not divided up into sub-divisions such as states and counties?
9. Would the world be better off if not divided up into sovereign nations?
10. Does every group of people with a separate cultural identity have a right to its own territory?

EXERCISE: Alternative territorial arrangements

In the sixteenth century, St. Thomas More wrote a novel called *Utopia* in which he described his idea of a perfect community. One of his ideas was that property should be held in common; to do this, he proposed a community where:

- all homes would be exactly alike in size,
- doors would always be unlocked,
- every ten years the inhabitants would exchange homes with one another.

Consider such an arrangement hypothetically in your own life. What would be different about your home and how you live in it if everyone's home were the same size:

- — if that size were equivalent to one of the smaller houses in your town?
- — if that size were equivalent to one of the larger homes in your community?
- — if that size were equivalent to the home of your nearest neighbor?

If your doors were always unlocked (remember that St. Thomas was describing a perfect community so that crime was not a problem!) so others could come in your house even when you weren't there, would it make any difference to you? Why?

Would your current feelings about your home and your place in it be changed in any way if you knew that every ten years you would move to another house exactly like it? Why?

Would yo be in favor of St. Thomas' territorial arrangement? Why or why not? Summarize the type of territorial arrangement your community has — in contrast to St. Thomas'.

Are you in favor of this status quo? If you were to propose yet a third alternative territorial arrangement for your community, what would it be?

(Compare notes on this last question with several of your classmates.)

Considering all of the various territorial arrangements by your classmates, can you generalize about the purpose of territorial arrangements in human living? E.R.

Leading Idea 4: Freedom as carrying out one's desires

On page 71, Ms. Williams asks Mickey to explain his definition of freedom — that people are free only when they can do the things they want to do. Mickey asserts that he is not free "to want or not want." He cannot choose to be thirsty or not to be thirsty. This means that, as far as his desires and appetites are concerned, at any rate, he does not have freedom in the sense of "freedom of the will."

But what Mickey is saying is that there is another kind of freedom: not freedom of the will but freedom of the person in society. This latter freedom is not to be found in any specific actions of ours, but in the relationships among them. We cannot choose to desire anything. But if it happens that we can carry out into action what it is we already desire to do, then we are free. Thus, Mickey implies, both the desiring and the carrying out are determined: *freedom lies in the relationship between the desiring and the carrying out.*

For example, Mickey might desire a drink or he might not desire a drink. He might get up and get a drink, or he might not. A number of relationships are possible. But there is only one relationship in which freedom occurs: when Mickey desires a drink, and when nothing prevents him, he proceeds to get one.

5

DISCUSSION PLAN: Carrying out one's desires

1. What would the world be like if everyone were free to do what they wanted?
2. Are some things you want to do just the opposite of other things you want to do?
3. Are there some things you desire to do which you don't approve of?
4. If you were compelled to do the things you want to do but don't approve of, would you be free?
5. If you were compelled to do the things you want to do and do approve of, would you be free?
6. If no one compelled you, but you were nevertheless able to do the things you wanted to do and approved of, would you be free?
7. If you could do the things you wanted to do and approved of, but no one else approved of them, would you be free?
8. If you had no desires, but no one cared what you did, would you be free?
9. If you did something everyone praised you for doing, but you really didn't want to do it, would you be free?
10. Which do you think would contribute more to your freedom — to be free to choose, or to be free to do what you choose?

Leading Idea 5: How far can society go in interfering with the freedom of the individual?

Obviously, this question is a central one, not only with regard to the actual laws that obtain in a given society, but with regard to the constitution of that society as well. The Bill of Rights portion of of our own Constitution is concerned at many points with this very issue. (For example, with regard to the right of the police to search our homes without a warrant, to arrest us without cause, to set excessive bail, to sentence us without due process, and so on.)

Aside from these specific illustrations of the problem, is there a more general way of establishing how far society can go in interfering with the freedom of the individual? One answer that has been given claims to deal only with adults, and not with children. It asserts that society is never justified in interfering with the life of a citizen, so long as that person is a rational and undeceived adult, and so long as that person's behavior concerns only himself or herself. Nor is society justified, according to this view, in interfering with the activities of a number of such people acting in association with one another, so long as they do what they do with their full consent. The only grounds for society (whether in the form of police intervention or in the form of the pressure of public opinion) to intervene is that something may be of harm to someone else without that other person's consent. So, a policeman is justified in apprehending someone about to commit a mugging on the grounds that what is happening is without the victim's consent. On the other hand, a policeman would not be expected to interfere in a boxing match where the individuals knowingly and willingly engage in actions which do hurt one another.

Suppose someone objects, "But anything I do might be considered of possible harm to someone. If I sing in the shower, my neighbors might complain that it hurts their ears; if I breathe, they might complain it takes away their oxygen. Society will always find *some* excuse for interfering with my liberty, given the position you have just described."

The answer here might run something like this: "Of course it could be argued that anything you do might conceivably hurt someone else. In that case, the following procedure must be adopted: before we stop you from whatever it was you wanted to do, like singing in the shower, we must ask ourselves whether the harm we do to you in stopping you from singing may not be greater than the harm you inflict on your neighbor when you sing. We must weigh one set of consequences against the other, and decide only when we have established which set of consequences involves the greater harm to all concerned.

"Moreover, whatever we do to you, we must to be consistent, do likewise to everyone else who is in a similar situation. If we, the society, prevent you from singing in the shower, we must prevent everyone from singing in the shower. We must therefore ask not simply about the consequences of stopping one person from a certain kind of action, but what would happen if our preventing that person were to become a rule or social policy. When we weigh harm against harm, we must always take into account the harm that would ensue if a given *policy* were to be enforced in order to prevent an individual act which appeared to be harmful to another individual."

To what extent can any of this theory be applied to children? What rights do children have with regard to their own private behavior? These are questions which society to date has not resolved and is in the process of taking under consideration.

EXERCISE: Civil rights

Our civil rights, guaranteed by the Constitution, limit the power of the government (society) to interfere in the lives of individuals.

To see how civil rights are at the cutting edge of the relationship between the individual and society, complete the following chart. Column A lists some actions of individuals. Place a check in Column B if an attempt by society to limit that individual's action would be a violation of his/her civil rights. Indicate which civil right would be violated in Column C — and identify in Column D any circumstances under which you would justify the violation of the individual's civil rights.

COLUMN A	COLUMN B		COLUMN C	COLUMN D
ACTION	**Civil Rights violation if limited**		**Which Right?**	**Interference ever justified?**
	Yes	**No**		
1. March by members of American Nazi Party through the downtown area of a major city				
2. Refusal by an individual to sell his/her land and home to the federal government because the area has been declared part of a national park				
3. Student told by principal that he/she was being suspended from school because two unnamed students had accused the first student of selling drugs; the principal says that he/she must protect the accusers from reprisals and therefore refused to name them				
4. A representative of the American Socialist Party urges all workers in a major city to strike for a day to protest a tax increase.				
5. A young couple with small children are told that they cannot purchase a home in a "planned community" which is intended for senior citizens.				
6. A witness in a murder trial is told not to leave town.				
7. The judge orders all spectators from the courtroom during the trial of an individual accused of killing the football team from the local high school				

A. After you complete the chart individually, compare notes with your classmates. Did you all agree on whether a civil rights violation had occurred?
B. If not, what kinds of factors account for the discrepancy in your opinions?
C. Did you have a hard time deciding on these cases? What sorts of considerations complicated the issue for you?
D. Look at Column D. Did you find any instances where you thought that a civil rights violation had occurred, but you wanted society to interfere anyway?
E. Is this consistent with the Constitutional guarantee of civil rights?
F. Are any civil rights safe if some are violated?

E.R.

6

EXERCISE: Freedom, public opinion, and the mass media

7

1. HOW FREE ARE YOU....
   - a. Given the content of most American civics and government texts, to believe that a form of government other than democracy is best for this country?
   - b. Given continual bombardment by advertising through the media, to make your own decisions about how to spend your money?
   - c. Given the strength of peer pressure, to voice an opinion contrary to that held by others in your group?
   - d. Given the emphasis on "correctness" in fashion, to wear something currently out of style?
   - e. Given the unwritten laws about group dynamics, to join any school social organization you wish?
2. In any of the instances described above, does society interfere with your rights as an individual?
3. Do you have any control over this interference?
4. Would it be possible to have a society without media, peer pressure, unwritten laws, fads in fashion, etc.?
5. In instances like those described above, does the extent to which society impinges upon individual freedom vary during
6. What factors contribute to this variation over time?
7. How many of those factors are predominant in society today?

E.R.

EXERCISE: The Bill of Rights

8

Answer the questions individually first:

QUESTION	Yes	No	No Opinion
If the police suspect criminal evidence is hidden in someone's house, should they be allowed to enter without a search warrant?			
Should the government be allowed to keep the identity of witnesses secret from the defendant?			
Should suspected criminals have the right to refuse to answer questions if they feel their answers may be used against them?			
If there appears to be no clear danger of violence, do you think any group should be allowed to protest against the government?			
Should everyone have the right to criticize the government even if the criticism is damaging to our national interest?			
Should the police be allowed to hold a person suspected of a crime until they can get evidence against him/her?			

Then collate the results for your class, determining the percentage of students who responded in each category for each question.

1. Did you know that the questions you answered were based directly on the Bill of Rights? (Go back and check a copy of the Constitution and find the precise location of the guarantee to which each question refers.)
2. On the basis of your class' survey, do your classmates agree with the freedoms ensured by the Bill of Rights?
3. Looking at your own responses to the questions, are you a strong supporter of individual rights?

E.R.

9

DISCUSSION PLAN: To what extent can society invade the freedom of the individual?

Discuss the following situations, in which the question arises whether society (through its legal representatives, the police, or through other means) has gone too far in interfering with the liberty of the individual.

1. A policeman has just caught two suspects in a bank robbery. He is having considerable difficulty with them, and he asks you, a bystander, to help him. Are you at liberty to refuse?
2. The police are seeking to arrest the remaining bank robber, but he is hiding. Is his avoiding arrest a new crime, or is he free to do so?
3. The police have located the robber's hiding place. They knock on the front door. Instead of answering the door, he escapes through a back window. Has he committed a new crime, or did he have a right to do what he did?
4. A number of individuals, each of whom has broken the law on separate occasions, now band together. Is the association of known criminals with one another a new crime?
5. A prisoner, having committed murder, is condemned to death. On the morning of the scheduled execution, the executioner has a migraine, and begs the prisoner to commit suicide. Does the prisoner have the right to refuse? If so, on what grounds?
6. Policeman (to suspect he has just arrested): "Anything you say may be used against you."
   Suspect: "In that case. I will say nothing."
   Is the suspect within his rights in refusing to answer questions regarding a crime which he is alleged to have committed? If so, on what grounds?
7. Is a witness within his rights in refusing to answer questions regarding a crime done by someone else?
8. A person who can swim well refuses to help another swimmer who is in trouble. The crowd threatens the person who refuses to rescue the swimmer. Does he have the right to disobey?
9. You have been drafted and are now a soldier in battle. You are afraid. You are tempted to run. Would it be a crime to do so, or are you at liberty to do so?
10. The government has a dangerous mission that it would like performed. Although it is peacetime, the mission involved spying. You are an expert spy, but retired. Can the government compel you to perform the mission?

Leading Idea 6: Private consenting actions

On pages 72-73, the visitors in the Minkowski apartment play a series of charades. Mickey and Jane are the first. Mickey hugs Jane and Jane permits him without objection to do so. The three adults present agree that in this situation they will not interfere. As Mrs. Minkowsky states: "If you two want to be friends, that's fine with us."

The tolerance shown by the adults in this case has an analogy with the tolerance that has developed in democratic societies with regard to private consenting actions. There has gradually developed over the past several hundred years a tendency to assume that where individuals are adult, rational, and undeceived, what they do among themselves is their own business and should not be interfered with either by public opinion or by legal intervention. What people do privately is no concern of society's, even though society might consider their behavior unconventional or eccentric. It is assumed of course that their action does not involve harm to others.

In the case of children, however, the question of a child's competency has always been a serious barrier to the extension of the above doctrine into the realm of children's behavior. We are no longer, it is true, in an era such as that of the Roman empire, when a father had the right of life or death over his children. We have largely moved away from the values of feudal society, where parents chose their children's marriage partners. Today, it is fairly fashionable, at least in many families, for parents to abstain from intervention when it comes to their children's choice of friends. But it is certainly not common for adults to assume that whatever children do among themselves is their own business. Parents tend to feel that a line must be drawn somewhere, and although they may not be in agreement as to just where, they are not inclined to tolerate any and every form of behavior their children may engage in with other children. This is why all states have laws which relate to a specific "age of consent." It means that, no matter what a child below such age may consent to, an individual is not at liberty to engage in such behavior with such a child.

EXERCISE: Private rights

In addition to civil rights, based on the Constitution, American citizens have private rights based on state and local laws. Criminal laws, property laws, contract laws, and marriage and divorce laws are examples of law on which private rights are based. The private rights have to do with an individual's relationships with other people and with the government.

Some private rights, *e.g.*, the right to marry, might seem initially to be more of the nature of private consenting actions and therefore not vulnerable to legal intervention. However, consequences for others keep these activities under the aegis of the law.

Consider the decision to marry, surely a very personal affair:

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1. Why, then, do many states have a minimum age requirement, even with the consent of the couple's parents?

OLD ENOUGH TO MARRY?

	If parents consent to the marriage....		**If parents do not consent to the marriage....**	
	Girl must be:	**Boy must be:**	**Girl must be:**	**Boy must be:**
Alabama	14	17	18	18
Hawaii	16	16	18	18
Kansas	18	18	18	18
Missouri	15	15	18	18
Ohio	16	18	18	18

2. Why again, do states require that couples wishing to marry apply for a marriage license? Is the state giving them permission to marry?
3. Why is the act of marriage a private right, susceptible to state and local law, rather than a private consenting action immune from legal interference?

EXERCISE: Persuasion and manipulation

One way of trying to get other people to change their way of acting is through *persuasion*. Another way is through *manipulation*. What is the difference?

We attempt to *persuade* people by showing them that another course of action would be more in line with their interests and goals — with what *they really want* — than their present course of action.

We attempt to *manipulate* people when we try to get them to think that a course of action is what *they* really want, when in fact it is merely what suits *us*.

In the following exercise which would you say are attempts at manipulation, which at persuasion, and which are too difficult to assign to either category:

	Manipulation	Persuasion	?
1. "Jane, why don't you come to the movies with us? You don't seem to have anything else to do, and you've always said you'd love to see Robert Redford's latest picture."	☐	☐	☐
2. "Sir, I know you don't own a car or a bicycle, but still, how can you pass up a bargain like this wonderful air pressure gauge for just $7.95?"	☐	☐	☐
3. "The best way for you guys in the swimming club to exercise the muscles you need for swimming is to do mountain climbing. So instead of heading for the beach, why not go to this place in the mountains I always go to? Who knows, you might become a first-rate mountain climber, like me?"	☐	☐	☐
4. "You children must be tired of playing by now. I'm sure you all want to come inside and study your spelling."	☐	☐	☐
5. "Jack, I can understand your wanting to stay here in the classroom. But I don't think you're well. You seem to have a fever. Wouldn't you at least go downstairs and see the nurse?"	☐	☐	☐

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DISCUSSION PLAN: Private consenting actions

The recent tendency of the courts in democratic countries has been to rule that rational and undeceived adults are free to behave as they like in association with one another, so long as they do not hurt others in the process. The applicability of this doctrine to children seems to be generally denied. Would you say that the following situations fall within the realm of personal liberty, as being private consenting actions? Whatever your answer, give your reason.

1. Does the post office have the right ot open and read the letters of private citizens?
2. If a teacher intercepts a note passed between two individuals in class, does the teacher have the right to open it and read its contents aloud?
3. John, a widower, age 45, and Jane, a widow, age 45, are dating. Does anyone have the right to *interfere* with the way they behave on their dates? Do their friends have the right to *reason* with them about their behavior?
4. Ed and Louise are dating. Each is 10 years old. Does anyone have the right to interfere with the way they behave on their dates? Do other people have the right to reason with them about their behavior?
5. If you answer to the first part of Question No. 4 was yes, what age do you think Ed and Louise would have to be before you would answer the same question with a no?
6. Some nine-year-olds have formed an after-school discussion circle, in which they discuss books or stories they have read. Do adults have the right to be present during such discussions? Do they have the right to intervene in such discussions? If so, under what circumstances?

Leading Idea 7: Non-consenting actions

It is now Jane's turn, and she begins hitting Mickey, who still has his arms around her. There is no disagreement from the group in this instance, implying that society has a right to invervene when one person's behavior involves harm to a second person, without that second person's consent. As Bart points out, even if society were to discover that an individual *planned* to engage in such an action, it would be justified in taking steps to prevent it. Consequently, if the police should discover a group of persons in an automobile circling around and around a bank, and if they should further discover that the automobile contains nitroglycerine, maps of the bank and of its vaults, masks, tools and other such equipment, the police would be justified in arresting such individuals.

EXERCISE: Consenting, deceived consent, and non-consenting actions

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A. Which of the following actions would you say are taken with the full consent of the parties involved, which are the result of deception, and which do not involve consent at all?

B. In which of these cases would you say the government (through the police and the courts) or the society (through public opinion) have a right to intervene?

	Actions involving consent	Actions involving deceived consent	non-consenting actions	?
1. A gang of five terrifies the riders on a subway car.	☐	☐	☐	☐
2. A patient takes a drug prescribed by his doctor, although he does not know what the drug is or how it works.	☐	☐	☐	☐
3. A patient pays $1000 for a bottle of orange-colored water, in the belief that it is a cure for cancer.	☐	☐	☐	☐
4. A woman of fifty dates a man of twenty-five.	☐	☐	☐	☐
5. A man of twenty-five dates a girl of ten.	☐	☐	☐	☐
6. A man of twenty-five dates a girl of fifteen.	☐	☐	☐	☐
7. A truant is returned to school by the truant officer.	☐	☐	☐	☐
8. A domestic quarrel occurs.	☐	☐	☐	☐
9. By putting some meat in a trap, hunters are able to get the animal they seek to enter the trap.	☐	☐	☐	☐
10. A public official accepts a bribe.	☐	☐	☐	☐

Leading Idea 8: Thinking dangerous thoughts

When Suki says she is thinking dangerous thoughts, Ms. Williams says that that is none of their business. On the surface this is not a very controversial type of behavior for anyone to engage in. It is generally assumed that people have a right to think whatever they want to think. They may be adults who are thinking about overthrowing the government, or about blowing up the world. Another possibility is that they are children thinking thoughts that we don't like them to think, and which we consider dangerous. As far as the situations with adults are concerned, freedom of thought is generally recognized outside of totalitarian countries. (Even in tyrannies, people are usually free to think as they please, so long as they don't *do* anything that would threaten the tyrant.)

In the case of children, however, it must be admitted that the child's right to inquire is not always granted, nor is the child's right to believe always granted. It is not clear what the group in the Minkowski apartment would have said if Suki had gone so far as to reveal the dangerous thoughts she said she was thinking. Notice that it is Ms. Williams that said, "It is none of our business." However, one wonders whether Mickey's mother would have said the same thing.

EXERCISE: Thinking dangerous thoughts

Let us suppose the following situations. In each case, a ninth-grade student, J_______ V_________, has certain thoughts, and you are to give your opinion as to what the classmates of this individual should say or do. Thus, for each situation, give four answers:

a. Should the classmates *do* anything?
b. If so, what?
c. Should the classmates *say* anything?
d. If so, what?

1. J_______ is alone with his thoughts, and talks to no one about them.
2. J_______ confides to his friend R_______ that he would like the major nations to engage in a nuclear war. It was supposed to be confidential, but R_______ told the rest of the class.
3. J_______ is asked by another member of the class if he has any preferences as to which ethnic groups should survive such a war, and J_______ replies, "Only my own." When J_______ is asked why he answered that way, he replies, "You wanted an honest answer, didn't you?"
4. J_______ is asked by another member of the class if he approves of the present form of government, and J_______ replies that he would like to see a revolution, in which the present form of government is replaced by a dictatorship.
5. J_______ takes no form of action that might help bring about the kind of world he wants.
6. J_______ does not try to convert other people to his point of view, but will discuss his views if asked to.
7. R_______, the friend of J_______, becomes converted to J_______'s point of view.
8. K_______ and B_______, also classmates, develop a series of arguments to show that R_______ and J_______ are wrong.
9. Another classmate argues that everyone should stop trying to reason with R_______ and J_______.
10. R_______ invites everyone to her home, where they can all continue the conversation with J_______, but several members of the class are opposed to accepting the invitation.

Leading Idea 9: Being different

Anne stands on her head and explains her action as "being different." Bart says, "You can be as unusual as you like, but so long as you don't hurt others, you are no problem of ours." In saying this, Bart glosses over a number of very difficult issues.

Is it true that a person can be eccentric or individualistic in any way whatsoever, but be of no concern to society so long as no harm comes to others? What if, in the process, the individual's eccentric behavior causes harm to himself? Suppose for example, we are talking about individuals who plan a dangerous mountain expedition, or simply want to go over Niagara Falls in a barrel, should society not intervene to prevent such individuals from harming themselves?

On this point, there is a division of opinion. Some have argued that an individual in society must personally assume whatever risks or unpleasant consequences may ensue from his individualistic behavior. If the mountain-climbing crew find themselves in trouble, they should expect no help from anyone, since this was a risk they knowingly undertook as part of their life-style. Others would argue, however, that society has the humanitarian obligation to help people in spite of themselves, by rescuing them even from foolhardy activities which they voluntarily engage in, even though such rescue attempts might be very costly to the society.

DISCUSSION PLAN: Being different

Do people have a right to be as different, as individualistic or eccentric as they please? Or does society have a right to say, "We have been tolerant of you up to this point, but you can go no further."?

Discuss the way you think other people generally *do* behave, and the way you think they *should* behave, in reaction to situations like those outlined below:

All the individuals named are age 16, and are in your school:

1. J.W. has a nervous facial tic so that people think she is always winking.
2. R.B. belongs to a group whose members dress up in sheets and make speeches to one another at midnight.
3. T.D. never bathes, and admits it.
4. V.K. is always high on something.
5. O.N. writes fan letters to the head of a foreign government.
6. C.C. eats grasshoppers.
7. P.X. is a miser.
8. M.J. is a saint.
9. A.Y. is a bully.
10. D.E. is a bigot.

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Leading Idea 10: Harm as a criterion

"So long as you don't hurt others, you're no problem of ours," says Bart. In saying this, he invokes the criterion of harm. The question of harm has been touched on already in Leading Idea 6 of this chapter.

One problem with the use of harm as a criterion is that it may not be readily measured. This is evident in the numerous law suits in which people allege that harm has been done to them. In the case of psychological harm, "mental cruelty" or "psychological stress" or "humiliation," proof of damage is not easy to provide.

There is also the harm that allegedly results when someone acts in an unconventional way, and is therefore said to be "setting a bad example." There are all sorts of taboos or rules that have developed over centuries the violation of which may result in no specific harm to others. Nevertheless, such taboos, restrictions and prohibitions will be retained by society for reasons other than the criterion of harm. For example, it may be felt that such regulations are essential to the continuation and survival of the group. Their violation, therefore, must be prohibited even though no particular individual is harmed thereby.

DISCUSSION PLAN: Harm as criterion

One criterion that has been proposed to determine whether or not it is appropriate for society to interfere with the activities of its citizens is harm (or the threat of harm). That is, individuals are not to be interfered with unless they harm or threaten to harm others, without the consent of those others.

But does the harm have to be of a certain intensity or degree before it can be called harm? And does only physical harm qualify, or is psychological harm also harm? With these questions in mind, how would you classify the following actions:

	harmful and not trivial	harmful but trivial	not harmful and not trivial	not harmful and trivial	?
1. Someone steals and then sells the answers to the math quiz.	☐	☐	☐	☐	☐
1. An attractive girl complains that people are always looking at her.	☐	☐	☐	☐	☐
3. The class bully is found to be carrying a knife in his boot.	☐	☐	☐	☐	☐
4. Vandals destroy the school files.	☐	☐	☐	☐	☐
5. During the night, someone paints a red spiral stripe on the school flagpole.	☐	☐	☐	☐	☐
6. The girls' washroom is equipped with a bulletin board, so that girls can anonymously exchange information and advice.	☐	☐	☐	☐	☐
7. One girl spreads a false rumor that another girl is on drugs.	☐	☐	☐	☐	☐
8. A boy is teased because his father is in prison.	☐	☐	☐	☐	☐
9. A boy, trying to prevent another boy from annoying a girl, breaks his arm.	☐	☐	☐	☐	☐
10. Since the graffiti on the side of the auditorium has become very faded the Board of Education has it repainted.	☐	☐	☐	☐	☐

Leading Idea 11: Advocating social change

Harry says, "I'm in favor of changing the world." Let us assume, for the sake of argument that Harry is not only in favor of modest social reform, but would actually like to see drastic political and economic changes as well, and can therefore be said to possess a revolutionary turn of mind. Let us suppose that he not only favors such radical change, but openly espouses and advocates it. He may do so in the classroom, and he may do so on the street corners. What then?

The courts have generally, although not consistently, maintained that a person may *advocate* anything at all. But the courts have tended to draw a line where such advocacy becomes *incitation to violence* or to illegal activity. The person who incites a mob to storm a jail may not afterwards plead that he was merely exercising his right of freedom of speech.

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DISCUSSION PLAN: Advocating social change

1. Are 'reformers' advocates of social change?
2. Are 'conservatives' advocates of social change?
3. Are 'reactionaries' advocates of social change?
4. Can someone who is a 'reactionary' also be a 'radical'?
5. Can someone be a 'liberal' on some issues and a 'conservative' on others?
6. Can someone be a 'reformer' and a 'liberal' on the same issue?
7. Would it be correct to say that 'liberals are more concerned to protect the individual, while conservatives are more concerned to protect institutions'?
8. Would it be correct to say that 'conservatives want to reduce the power of the government so as to increase the power of the individual, while liberals want the government to act on behalf of the individual'?
9. Would it be correct to say that 'conservatives want to preserve the old traditions, while liberals want to invent new ones.'?
10. Would it be correct to say, 'Social change is continual and inevitable, regardless of whether it is advocated or not advocated. The only question is whether to just let it happen, or to try to guide it in the direction we want it to go.'?

EXERCISE: Means of advocating change

On the left hand side of the chart below several ways of advocating change are listed. Across the top are three issues involving social change. Suppose you are in favor of each of these social changes. Analyze the means available to further your cause by marking the space next to each expression of dissent with a

★ if it is the most effective means,
X if it is not likely to get you into any trouble,
• if there is some danger to yourself

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(Some boxes may have more than one mark in them).

Means of advocating change	Ordering a ban of stripmining, a process which leaves the soil open to erosion; however alternatives are very expensive	Ordering free day care for the children of all working parents	Banning cars and providing free public transportation in all metropolitan downtown areas
1. write a letter to your congress-person			
2. send a telegram to your congress-person			
3. make a phone call to your congress-person			
4. visit your congress-person			
5. write a book			
6. write a magazine article			
7. write a letter to the editor of a newspaper			
8. make a public speech			
9. organize a pressure group			
10. organize a demonstration			
11. work to elect new law-makers more responsive to your cause			
12. deliberately break a law and take the consequences to draw attention to your cause (civil disobedience)			
13. take violent action, incite a riot, etc.			

Compare notes with your classmates. Do you all agree on the most effective means of achieving social change in each instance?

E.R.

Leading Idea 12: Self-destructive behavior

Sandy pretends to drink and to become intoxicated. Mrs. Minkowski says that this is an example of endangering oneself. Society, she continues, has the right to intervene in the case of self-destructive behavior.

The problem, of course, is whether society has the right to intervene in the case of all self-destructive behavior, or only in the case of "irrational self-destruction." That is, we would not question the right of parents, police or ordinary bystanders to forcibly remove an infant that had crawled out to the highway. We assume, among other things, that the child has no understanding of the potential danger. Likewise, there is little controversy over the right of society to compel persons with serious addiction to obtain treatment, since it is believed that the addiction represents an inability on the addict's part to exercise rational choice or judgment.

In the case of "rational self-destruction," the problem is considerably more difficult. One solution is simply to deny that there is any such thing as rational self-destruction: a person trying to end his life *must* necessarily be considered deranged and in need of therapy. But this argument is disputed by others who maintain that a person is alone sovereign over his life, and alone has the right to decide whether to continue or to terminate it. For example, there are many cases where people have preferred not to continue to exist, rather than to exist and suffer in a situation that is hopeless.

Some people have advocated that there should be no laws prohibiting people from attempting to hurt themselves, on the grounds that the damage they would do to themselves should alone be sufficient deterrent. People who are so determined are not likely to be deterred by the additional threat of a fine or going to jail.

There is another form of self-destructive behavior which perhaps deserves mention. Some people, for one reason or another, are extremely guilt-ridden. They blame themselves for everything that goes wrong around them. Very often they are completely innocent of having caused these things, but they feel compelled nevertheless to accuse themselves. From a legal point of view this is important, since it means that confessions in a court of law may not always be truthful. A person may accuse himself in order to save someone else, or out of compulsion to blame himself, even though in fact he is innocent. Students, many of whom have a tendency to assume that a person who confesses to a crime must be guilty, should be encouraged to recognize that the truthfulness of a confession should not be taken for granted.

EXERCISE: Self-destructive behavior

1. What would you say are the criteria of self-destructiveness?
2. Under what circumstances are people most likely to be self-destructive?
3. Under what circumstances are people least likely to be self-destructive?
4. Can nations or societies be self-destructive? Explain your answer.
5. If people fail to defend themselves when attacked, does that make them self-destructive?
6. Is there any similarity between self-destruction and self-contradiction?

EXERCISE: Self-destructive behavior

It is often very difficult to decide whether or not someone's behavior is self-destructive. Which of the following cases would you classify as self-destructive behavior:

1. Todd doesn't believe in superstitions, and so he'll go out of his way to walk under ladders and to let black cats cross his path.
2. Emma has allowed herself to be infected with living smallpox virus.
3. Helga is a high-wire performer in a troupe of acrobats.
4. Virgil is a member of the French Foreign Legion.
5. Wilbur manages to break a company policy within a week of getting a new job, with the result that he frequently gets new jobs.
6. Samantha frequently tells people stories about herself which portray her in a very unfavorable light.
7. Dennis frequently confesses to crimes of which he is innocent.
8. Maizie is always looking for higher mountains to climb.
9. Joan thinks it's fun to tease German shepherd dogs.
10. Alfred says, "I like to be punished each time I do something bad. That way, we're even, and I can start the next day with a clean slate."

Leading Idea 13: Is there such a thing as human nature?

In Chapter 7, the question is raised whether there is such a thing as human nature. This is an important question because the answer given to it will probably influence to a very considerable extent the theories we develop with regard to society at large. For example, if we assume that there is such a thing as human nature and that it is inherently aggressive, then we may conclude that wars are inevitable, or that perhaps a strong police state is necessary to control people's combative tendencies. On the other hand, if it is assumed that there is a human nature that is essentially peaceable, then we will be drawn to theories that the best societies are those with more permissive forms of government.

One way of approaching the problem of whether there is such a thing as human nature is to agree that there is, but to insist that it has two very different components. The first component of human nature consists of basic needs which human beings manifest in all cultures, and which seem to be a permanent aspect of the human being. Human beings in all cultures at all times seem to need food and companionship. If forced to go without either for any considerable period of time, disturbing consequences ensue. The other aspect of human nature is to be found in the ways in which human beings endeavor to express and satisfy these needs. The need for food is permanent and universal, but the foods people eat are highly diversified according to time and place. Just what a person will eat to satisfy his hunger will depend as much upon culinary traditions and the customs of his society as it will upon his personal appetites and tastes.

According to this theory, the political structures and social institutions that human beings devise are not fixed and permanent but can be altered to suit the needs of a given society.

You could discuss with your students whether they think there is such a thing as human nature: that is, are there fundamental needs, drives, appetites and instincts which are characteristic of all human beings, in all times, and in all places? Secondly, you can ask whether, assuming such an essential human nature exists, it can be repressed or done away with. Thirdly, again assuming such an essential human nature, you can raise the question whether it is permanently fixed or if it is changing. In other words, is it possible that human beings are born aggressive but can be treated in a way that will make them peaceable? Is the opposite possible, that people are born peaceable, but are treated in ways that make them aggressive?

EXPLORING SOCIAL EXPERIENCE: Culture

EXERCISE: Cultural universals and "human nature"

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The following generalizations regarding culture are fairly well accepted. In each case, give an illustration or instance of the generalization.

Example: **Generalization** — culture is made up of behavior that is usually learned early in life and about which people have strong feelings.

Instance — toilet training

Generalizations:

1. In some societies, it is assumed that most human activity is purposive: one does things in order to obtain certain goals, and one will feel tension until one achieves the desired objectives.
2. In some societies, it is assumed that most human activity is not purposive: life is made up of experiences which may be satisfying in and of themselves, rather than as means to ends.
3. Human culture consists of both conscious patterns and patterns which we so much take for granted that we are not conscious of them.
4. Those who deviate from their culture are usually obliged to pay in some fashion, such as loss of comfort, status, peace of mind or safety.
5. Culture does not determine the biological need for food, but it does determine what, how and when human beings eat.
6. Many nations and many societies can belong to the same culture.
7. There are subcultures within a given culture, such as those based on region, occupation or leisure activities.
8. People of different racial or biological stocks may participate in the same culture and people of the same stocks may participate in different cultures.

Leading Idea 14: Competitiveness and cooperativeness as behavioral tendencies.

If we were to travel about the world and interview people in different countries, we would very likely find a tendency on their part to explain their social institutions in terms of their conceptions of human nature. If, for example, we were to visit a country having collectivist institutions (farms, factories and the like) they would probably explain that collectivistic organization is that most suited to human nature which, they would say, was inherently collectivistic.

People in societies with cooperative institutions would likewise explain such organizations on the grounds of man's inherent cooperative nature, and people in competitive societies would explain that such institutions were necessitated by man's inherently competitive nature. It can be seen that "human nature" is used as an explanation of and justification of every possible kind of social organization.

An alternative way of looking at the question is to see competition and cooperation as two tendencies or dispositions that human beings are born with, along with dispositions to be generous and selfish, and aggressive and peaceable. There might very well be an infinite variety of such dispositions — all a part of the genetic disposition with which infants are equipped at birth. However, the structure of each society may be such as to screen some of these dispositions out through a variety of punishments and to encourage the development of others through a variety of incentives. Thus, although a newborn infant in a peasant family and a newborn infant in a hunting tribe might be born with the same set of tendencies, the child growing up in the hunting tribe will be encouraged to be aggressive and not to show pity, while the child in the agricultural village will be encouraged to be cooperative and to stay out of disruptive fights.

You could ask your students to reflect upon the extent to which social organization encourages or discourages cooperative or competitive behavior in people. For example, do school policies foster one of these patterns of behavior more than the other? It can be argued that, in sports, school policies foster both, since members of the team have to be cooperative with one another, but they have to compete against the other team. On the other hand, intellectual cooperation is often frowned upon, especially in the matter of tests, which are almost always conducted on an individual basis. You should try to get your students to recognize the extent to which *public policies* are responsible for individual patterns of behavior.

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EXERCISE: Competition and cooperation

Which of the following would you classify as competition and which as cooperation?

	Competition	Cooperation	Neither	Both	?
1. Workers organize and form a union.	☐	☐	☐	☐	☐
2. Members of a football team execute a complicated play perfectly during a championship game.	☐	☐	☐	☐	☐
3. You show a friend of yours your exam paper during the exam.	☐	☐	☐	☐	☐
4. You engage in the bidding during a school auction.	☐	☐	☐	☐	☐
5. You play a minor role in the school play.	☐	☐	☐	☐	☐
6. A group of doctors and nurses works to save a patient's life.	☐	☐	☐	☐	☐
7. You participate in a spelling bee.	☐	☐	☐	☐	☐
8. You complete a game of solitaire.	☐	☐	☐	☐	☐
9. You and your friends discuss a new movie.	☐	☐	☐	☐	☐
10. You and your friend try to see who can eat the most pizza.	☐	☐	☐	☐	☐
11. Cosmonauts from several nations join in the same space flight.	☐	☐	☐	☐	☐
12. Two boys, planning a blind date, agree that the taller boy should "get" the taller girl.	☐	☐	☐	☐	☐

Leading Idea 15: The "Big Switch"

What Link and Casey call the "Big Switch" is the process whereby societies disclaim responsibility for their role in the shaping of individual character, and instead put the blame on what they call "human nautre." Societies, Link and Casey feel, do not wish to accept their share of responsibility for the behavior of their individual members.

(1) Although "basic needs" seem to alter very little with time, while the ways of satisfying the needs differ from culture to culture and even within the same culture may change considerably inthe course of time, societies will often consider traditions inflexible even though this may result in failing to meet basic needs. Thus, a society may retain traditional modes of agriculture, even though the result is malnourishment or starvation. Or a society may refrain from making improvements in its economic system even though it is aware that the economy contains many serious imperfections, such as considerable unemployment and chronic inflation.

(2) Human beings are born with an infinite range of tendencies. The structure of the society children are born into acts in such a way as to screen in, through rewards, certain tendencies which are compatible with the society's values, and to screen out, through punishments, other tendencies deemed incompatile. The ironic reversal occurs when a society fails to acknowledge the existence of this screening process and contends instead that the institutions in the society are the way they are in order to accommodate one particular tendency of human nature. But that tendency did not become pronounced until society encouraged its development and repressed others.

(3) People sometimes say that human behavior is the result of people's emotions. There are wars, it is said, because people hate, and if people would only love each other, wars would cease. This would seem to be a highly oversimplified explanation of human conduct. Wars generally result from military, economic and political rivalries among nations. Individual citizens freuently do not have strong feelings about these conflicts until war has broken out. At that point, systematic efforts are made on both sides to enlist the passions of the citizens in support of the war effort. Once the war ends, the pressures are lifted and citizens return to their prior state of emotional indifference.

In Chapter 15 of *Harry Stottlemeier's Discovery*, Harry noted that many times it is the war that causes the hatred, rather than the hatred that causes the war. What we see here, in *Mark*, is an emphasis upon the causal role of social institutions and social policies, and how these policies call for human activities, out of which certain emotions ensue.

(4) Another favorite form of explanation is to appeal to fixed and unchanging human motives which every person is said to have. Thus we are said to have a "profit motive," or we are said to be motivated by the hope of economic success, as though somehow all human beings were born with an intense desire to acquire wealth. An alternative way of looking at the matter is to suggest that motives are themselves acquired when the individual internalizes the goals set by society. A society that lays great emphasis upon the making of profits will magically seem to be filled with individuals who possess a profit motive. On the other hand, in a society where the emphasis is on flaunting consumer tendencies, that society turns out to be filled with individuals seizing every opportunity to display their taste in consumer wares. Motives, therefore, are *learned*, according to this latter view, rather than being inflexible and permanent parts of the human makeup.

You can encourage your students to challenge each of these claims. They can do so most effectively by offering counter-instances. For example, they might try to show how modern societies have very little respect for traditions, and are able to make drastic changes in their institutions.

With regard to the notion that the conspicuous tendencies which human beings display are the result of social screening, your students might look for explanations of human behavior and differences in terms of heredity instead of environment.

With regard to the claim that emotions are generally effects rather than causes, your students may be able to cite instances of wars that seemed to have been clearly caused by personal hatreds or prejudice.

In the case of motives, your students may try to find instances which are universal and do not seem to be the result of educational conditioning. An example might be a motive to seek security.

EXERCISE: The "big switch"

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Which of the following situations seem to you to illustrate what Casey and Line have in mind when they refer to the "Big Switch":

1. A society has its students strictly regimented throughout all their years of schooling. It then opposes democratization for its citizens, on the ground that they lack the ability to govern themselves.
2. A society establishes a system of rewards or incentives for people who can demonstrate the greediest behavior. It then justifies the system that results, on the grounds that "people are inherently greedy."
3. A society establishes a system of production in which workers' jobs become monotonous or repulsive. It then justifies the need to force people to work, on the grounds that "people are inherently lazy."
4. Children in a certain school are treated contemptuously or patronizingly. Their comments or questions are ignored. Their frequent requests to "be allowed to help" are brushed off. The system is then justified on the grounds that children are incompetent, infantile and irrational.
5. A manufacturer makes shoddy merchandise, but explains that it falls apart so quickly because people do not take good care of it while using it.
6. Women and blacks in a certain industry are not promoted to executive positions on the ground that "they lack higher-level administrative experience."
7. The government of the nation J____, through mass-media, schooling, and other means of indoctrination, conveys to its people that nations are vigorous and healthy when they are aggressive and expansive. The government also speaks of war as being "glorious adventure." As war approaches, the government of J____ calls it "inevitable, because J____ is a strong, vigorous, healthy nation, while nations around it are decadent and corrupt."
8. The government of nation X____ treats its people to a constant barrage of propaganda as to how bad nation Y____ is. When it is proposed that the two nations establish diplomatic relations, the government of nation X____ responds that "its people hate nation Y____ so much that they would never permit such a move."
9. A person who writes well but has nothing original to say devotes himself to criticizing people who have original things to say but don't write well.

CORRELATION CHART
CHAPTER SEVEN

LEADING IDEA	**State and Local Government,** Steven Jantzen, et. al. Scholastic Book Services, NY, 1977.	**Civics,** Grant T. Ball and Lee J. Rosch Follett Publishing Co., Chicago, 1978	**Governing Your Life: Citizenship and Civics** Steven Jantzen, et. al. SRA, Chicago, 1980	**American Civics (2nd edition)** William Hartley & William Vincent Harcourt, Brace, Jovanovich, NY, 1974
1. Definitions of freedom	Chap. 10	Unit 2, lessons 10, 11	Chap. 3, lesson 21, 22	Chap. 2
2. Four possible combinations of freedom VI-5, III-5, I-6		Unit 2, lessons 10, 11	Chap. 3, lesson 21, 22	Chap. 2
3. Territorial arrangements VI-6, III-13			Chap. 8, Map - P. 192	Chap. 19 20
4. Freedom as carrying out one's desires VII-1, I-6, VII-2		Unit 2, lessons 10, 11	Chap. 3 lessons 21, 22	Chap. 2
5. How far can society go in interfering with the freedom of an individual? II-16, III-20, V-2, IV-12	Chap. 6, 7, 8	Unit 2, lesson 2; unit 7, lesson 4	Chap. 3, lesson 21	Chap. 2
6. Private consenting actions	Chap. 9, 10	Unit 7 lessons 1, 2, 9	Chap. 1, lesson 1, chap. 4, lesson 27	Chap. 18, 11
7. Non-consenting actions III-20, IV-11	Chap. 7, 8	Unit 3, lesson 4; unit 2, lessons 9, 10	Chap. 3, lesson 17	Chap. 5
8. Thinking dangerous thoughts VI-8, VI-5		Unit 1, lessons 6, 10	Chap. 2, lesson 14	Chap. 9, 20
9. Being different II-24, VII-6	Chap. 10	Unit 7, lesson 2	Chap. 4, lesson 26; chap. 1 lesson 8	Chap. 18
10. Harm as a criterion I-5, I-8, III-23, III-10, II-3	Chap. 7, 8	Unit 3, lessons 8, 9	Chap. 14	Chap. 5, 22
11. Advocating social change VI-6, I-11	Chap. 9, 10; "Action Plans"	Unit 5	Chap. 17, 19	Chap. 9, 22
12. Self-destructive behavior VII-5, VII-1, VII-6, IV-11	Chap. 6, 7, 8	Unit 2	Chap. 3	Chap. 22
13. Is there such a thing as human nature? III-16, II-8, II-10, III-19				
14. Competitiveness and co-operativeness as behavioral tendencies III-6, III-3, VI-6		Unit 7, lesson 12	Chap. 6, 15	Chap. 19, 20

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1. The experience of *deja vu*
2. Events and their conditions
3. Justice as getting what one deserves
4. What are rights?
5. Justice as the situation where all one's rights are respected
6. Have all our rights been identified?
7. Does justice exist?
8. Justice as fairness
9. Injustice and unequal distribution of goods
10. Is fairness a matter of treating everyone alike?
11. Injustice as inequality of opportunities
12. Injustice as due to failure of employers to share in the cost of children's upbringing
13. Do people in fact get what they deserve?
14. Justice as providing the conditions of freedom
15. Is there a difference between adults and children?
16. Living and living well

Leading Idea 1: The experience of *deja vu*

In relating his recollections of what happened the night the high school was broken into, Mark mentions (page 77, lines 30-36) that it all seemed as if it had happened before. This is an unusual and rather strange experience for people to have, but it does happen and is given the name *deja vu,* which is French for "already seen." You might ask your class whether they have ever had this experience, where something seemed to be happening for the second time, although one knows that it has never in fact happened before. If they have had such an experience, how can they explain it? One explanation sometimes given is that some people who have very strong wishes unconsciously rehearse what it would be like to carry out those wishes into action. Mark may very well be someone like this, whose resentment is so strong that he is tempted to vandalize the school, but represses his awareness of that wish. Thus, when he finds himself walking through the wreckage, it is almost as if he had experienced it before, and yet he is unable to account for that experience.

In contrast to *deja vu* experiences, there is what might be called the *jamais vu* experience. In these cases, one thinks an experience has never happened before, when in fact it has. There is nothing surprising about this when the earlier occurrence of the event took place so long ago that one has simply forgotten it. But sometimes people will experience as wholly unfamiliar a person or place or thing which they have known all their lives. They will stare at a friend or a house as if they had never seen that person or place before. Once again, ask your students if this has ever happened to them. It would be surprising if none of them admitted having had such experiences. In the case of both children and artists, nothing ever becomes so familiar that it cannot at the next moment be wonderful, strange or even uncanny. The capacity for fresh perception and for *jamais vu* experiences seems to be one of the capacities that is sacrificed as a part of growing up in our culture.

EXERCISE: The experience of *deja vu*

This is an experiment in imagination, to see if you could vividly enough imagine an experience so that actually having it would seem like reliving it.

Step One: Imagine that you are visiting some place not far away, but to which you have never been. An example might be the home of a friend that you have never visited. Imagine what the rooms are like: how they are decorated and furnished, how the house or apartment is laid out, how you feel in this new and different environment.

Step Two: Actually visit the home in question. Make a mental note of all you see, experience and think of.

Step Three: Compare the imaginary anticipation with the reality. Was there any correspondence? If there was, did you have a *deja vu* feeling during your actual visit? ①

EXERCISE: The experience of *jamais vu*

This is an experiment in perception, to see if you can identify fresh aspects of familiar experiences.

② **Step One:** Study a person or place or thing that is very familiar to you. It could be the school building, or a friend's face, or your desk. (If you like, you could make a drawing of this person, place or thing.)

Step Two: Now, make an inventory of all the features of the familiar person or object *which you had never noticed before.*

Step Three: Add up the number of freshly observed features you listed, and compare numbers with the rest of the class to see who got the highest number.

Leading Idea 2: Events and their conditions

As they come in from the rain, Tony, Harry, Millie and Casey are discussing the distinction between weather and weather conditions. This is a distinction that it would be useful to examine in the classroom. We should not confuse an event with the circumstances that prevail at the time and form the conditions for that event. The conditions which produce a bolt of lightning are distinguishable from the lightning itself; the conditions that produce an electric shock are distinguishable from the experience of being shocked.

The failure to make the distinction is often a source of confusion. A person will have an experience and know that he has had it. He therefore may assume that he *understands* what has happened to him. But to know something is not equivalent to understanding it. You may know that it is raining outside, but understanding that fact requires that you understand the conditions that give rise to it. It is only if you can grasp the conditions that give rise to it that you can explain it. Therefore the capacity to understand is related to the capacity to explain, which in turn requires knowledge of underlying conditions.

The relevance of this to discussions of the nature of society is to be found in the need to specify the conditions when attempting to understand any form of social experience. Abstract definitions of freedom, for example, need to be fleshed out by showing the circumstances under which they are applicable or inapplicable. We would not expect it to snow if the weather conditions for snow were not appropriate, and we should not expect people to feel free or happy if we have not provided social conditions which are conducive to such experiences.

EXERCISE: The distinction between events and their conditions

We can distinguish between an event or happening, and the conditions which underlie and give rise to such events. For example, to use Tony's examples, we distinguish between weather and the changes in climate that create the weather. Or we distinguish between an electric shock, and the touching of a bare, live wire that formed the conditions for the electric shock.

It is obvious that what we call "causes" are among the conditions which make things happen, but some of the conditions may be less evident than others. For example, you may note that the water in a kettle boils when it reaches 212°F., and you may say that the heat of the flame is the *cause* of the water's boiling. But obviously there are many other *conditions* that contribute to that result, such as the fact that you are located at sea level: were you at some elevation above sea level, the temperature at which the water would boil would be less.

In the case of the following happenings, cite one thing which you would call the *cause*, and cite something else which you would identify as an *underlying condition* that contributes to the observed result.

1. thunder.
2. a deserted building bursts into flame.
3. you suddenly feel a chill.
4. you wake up and discover it's a year later than you thought it was.
5. your cat dies of starvation.
6. an eclipse of the sun.
7. the speedometer on your bike registers 20 m.p.h.
8. the price of bread increases by 50% in a year.
9. the national crime rate shows a 5% increase.
10. two countries begin a war over which of them shall occupy a third country.

Leading Idea 3: Justice as getting what one deserves

Mr. Burchfield suggests (page 80, line 21) that justice is "where everyone gets just what he deserves." Another way of putting this is to say that justice is "where everyone gets his due." This shifts the focus to the problem of specifying what it is that each of us deserves. In some cases what one deserves may be specified fairly readily. A sick child deserves medicine, a hungry child deserves food, children deserve an education, and so on. But the criterion of "what one deserves" becomes progressively more difficult to apply as the cases become more complicated.

To say that someone deserves something in many ways resembles saying that a person has a right to or is entitled to something. But such claims often come up against the fact that there are no practical ways of satisfying such claims. In a poor country that has just been devastated by a war, where there is a terrible shortage of resources and facilities, the claims that people have to food, shelter and jobs are extremely difficult to satisfy. Just as "rights" are hollow or empty phrases if the courts will not protect the individual against violation of such rights, so claims of one's deserts are empty if the conditions are lacking to satisfy such claims.

In discussing this issue, social thinkers sometimes make use of an analogy between what happens in an individual family, and what happens to the world population, or as it sometimes called the "human family." Within an individual family, there is usually an unverbalized agreement as to what constitutes the basic needs of each member. The family's resources are distributed in such a way as to give priority to such basic needs. It is only after these basic needs are met, and only if there is still a surplus of resources, that the problem of further distribution will arise. It is here that specialized claims of merit or desert will be introduced. Should the surplus be used to get braces for Nancy's teeth or to buy Mrs. Jones a new coat or to get 22-year-old Ralph a new car? The yardstick of desert can be utilized here to determine how to distribute the surplus most fairly. But it is not an infallible yardstick, and in many cases it is not helpful at all in distinguishing between claims of a similar degree of merit. What all of this suggests is that criteria such as desert or merit, which are recommended when it comes to the distribution of resources in a society or in the world at large, depend for their successful application upon still more fundamental considerations. Examples of these more basic considerations would be the amount of resources available to a given society and the satisfaction of the basic needs of all members of that society. Before differential considerations are introduced, these more basic considerations would have to be taken into account.

DISCUSSION PLAN: What is "just"?

1. Should the word "just" be used (a) both for people and policies; (b) for policies alone; (c) for people alone; (d) for neither policies nor people?

4 2. Is it possible that an individual's actions may be said to be "right" or "wrong", but only policies can be called "just" or "unjust"?

3. If a policy is equitable, is it therefore just?
4. Could a person trying to enforce a just policy do so wrongly?
5. Could a person trying to enforce an unjust policy do so rightly?
6. Could there be a society with good citizens but unjust policies?
7. If the policies of a society are just, would the people continue not to be good?
8. Have you ever dealt with a store whose policies you trusted and had confidence in, even though the clerk who waited on you seemed to "have a dishonest face"? If so, does this suggest that policies are more important than individual people?

DISCUSSION PLAN: Justice as getting what one deserves

1. If the students in your social studies class were to get the grades they *really deserve*, how many A's, B's, C's and F's would there be? (How many do you think there will actually be? If there is a difference, how can you account for it?)

5 2. If the students in your class were to get personal attention from the teacher in proportion to what they *deserved*, would that be the same as how much they would get if the criterion were "how much they each *need*"? (How much would you get in proportion to what you deserve? In proportion to what you need?)

3. If each member of your class were to receive affection from the rest of the class in proportion to what each *deserves*, what do you think would happen?
4. If each member of your class were to receive harm from the rest of the class in proportion to what each *deserves*, what do you think would happen?
5. If each member of your class were to be given praise by your teacher in proportion to what each *deserves*, would you say that the teacher should use as criteria: (a) achievement alone; (b) achievement plus effort; (c) effort alone; (d) other (specify).
6. Are there some things you have a right to but don't *deserve*?
7. Are there some things you *deserve* but don't have a right to?
8. Do innocent people sometimes suffer undeservedly? (For example, are children born with painful illnesses or deformities which they have done nothing to deserve?) If such things can happen, can the world still be a just world?
9. Is every member of a family entitled to share in all the advantages enjoyed by that family?
10. Is every member of the human race entitled to share in all advantages which human society makes possible?

Leading Idea 4: What are rights?

Rights are claims which, in principle, individuals are entitled to make. A person who has been arrested and immeditely sentenced may protest that he has been denied his right to a fair trial. This is a claim he is entitled to make, because all citizens are guaranteed such a right by the Constitution. But what if the individual is in a society where there is no such constitutional guarantee, and where the courts refuse to listen to his claim? In that case, for all practical purposes, it is debatable whether he can be said to have a right to a fair trial. That is, according to the maxim "no rights without remedies," if the society does not provide you with legal remedies, or steps you can take when your rights have been violated, then in effect it doesn't recognize your having any rights.

Of course, you may claim your rights "in principle," and you may insist that your society *ought to* institute procedures by which your claims could be enforced. but whether you have rights "in principle" is a controversial matter.

What we may infer from the above is that whether individuals have rights depends a great deal on whether the society they live in assents to their having rights. Perhaps this can be explained by a brief review of political history since the Middle Ages. Most medieval rulers were essentially what we would today call "tyrants." That is, they had absolute power, and the people had no power at all. But situations would occasionally arise, such as wars between one dukedom or earldom and another, in which the rulers found it necessary to have the cooperation of the people. Under these special conditions, the rulers were willing to make concessions to the people in return for their support. For example, the rulers might concede, in return for the people's support of a war, that they would grant the right of *habeas corpus* (there must be evidence of a crime before a person can be charged with a crime.) Or they might grant that individuals will not have their homes searched without a warrant. Notice that these concessions, which were to become basic rights of the individual, were produced by the ruler's abdication of certain of his powers. The more powers yielded by the ruler, the greater the number of rights — and powers of the individual. The powers of the ruler continued to diminish and the rights and powers of the citizens continued to increase from the *Magna Carta* up through the 18th century, at which time a major step was taken. The people were able, at least in America, to demand that their rights be set forth in a written constitution, and that the rulers no longer be tyrants hostile to the people themselves but that they be their own representatives, chosen by themselves.

The question still remains, "What if individuals claim to have a right, and society refuses to recognize it?" There are parts of the world today, for example, where the "right of free speech" is not recognized. Under what circumstances could this situation be changed? The history of democratic societies would seem to show that such societies acknowledge the rights of the individual only where this can be shown to be socially beneficial. That rights benefit the individual alone is seldom if ever sufficient. For example, the individual may make a claim to "the right of free speech". But unless he can convince his society that it will be socially beneficial that all the members of society be free to express their views (because the competition of ideas will produce progress and thereby benefit the society at large), his claim to have such a right will fall upon deaf ears. Thus, even in democratic societies, individual rights continue to be concessions wrenched from the society at large, on the grounds that such rights are socially useful.

There are alternatives, of course, to the account just given. In some formulations, it is believed that there are no such things as rights, and that whatever freedoms we enjoy are nothing but gifts of nature or God. Another view is that there are no rights, but only duties and obligations. Another view is that there are "natural rights," which we discover through our use of "right reason." (Unfortunately, the proponents of this latter view were apparently unable to clarify the notion of "right reason" to the extent that would satisfy their opponents, or to show how to distinguish "right reason" from which was not right.)

In discussing the question of rights with children, it is of course best to stick closely to everyday language and everyday terms, rather than invoke traditional formulations which are bound to be overwhelming. In other words, you can ask children what they think they are entitled to and why they think that. And if you do, you may find that the ensuing discussion covers very much the same ground as that which we have just reviewed in more formal terms.

EXERCISE: Rights

Underline the word in parentheses which you think most appropriate to complete each of the following sentences. (If you think the answer might be "both" or "neither", say so.)

1. Citizens have (rights, privileges) guaranteed them by the Constitution.
2. It is your (right, duty) to come to school every day.
3. It is your (right, duty) to be given an education.
4. When a person with a right to know asks you a question, you have a (right, obligation) to reply truthfully.
5. It is a doctor's (right, privilege) to know things about you that are very personal.
6. People who are going together have (rights, privileges) with regard to one another that persons on less familiar terms do not have.
7. If you are a traffic guard, and you see an ambulance speeding towards you on the highway, you have a (right, responsibility) to keep people from crossing the highway.
8. Suppose you are trying to make some extra money by working weekends as a door-to-door salesman. You buy chocolate-chip cookies for 50¢ a bag and sell them for $1 per bag. Now your cost per bag has gone up to 60¢. You have a (right, duty, privilege, responsibility) to raise your selling price to $1.10 per bag.
9. The same as the last situation, except that your cost per bag has dropped to 40¢. Therefore, you have a (right, duty, privilege, responsibility) to drop your selling price to 90¢ a bag.
10. People sometimes have to go to court in order to safeguard their (rights, privileges).

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Leading Idea 5: Justice as the situation where all one's rights are respected

Fran proposes (page 80, line 24), as a definition of justice, the situation where "everyone respects everyone else's rights." It certainly would be difficult to disagree with Fran. One reason why her remark does not seem very helpful is that it may be one species of tautology.

Definitions are tautological when they are circular or lead to circularity. For example, suppose someone defines the word "wife" as "woman with a husband." There is nothing objectionable about this, since it is true enough, but it simply causes us to raise the subsequent question what is a husband? If the answer is now "a man with a wife," we are going around in circles. Another illustration would be to define the word "cause" as "that which produces an effect", where the word "effect" is already defined as "that produced by a cause."

The question is whether Fran's definition is or is not, in fact, circular. The answer depends on whether the terms "justice" and "rights" are defined in terms of one another. If, by "rights," Fran means "the just claims one has in a society," this would indeed seem to lead to circularity. Whether or not Fran's definition can be rescued, by defining the terms in a non-circular fashion, is debatable. Your students may want to make the attempt.

DISCUSSION PLAN: Justice as respect for rights

1. Could someone violate your rights without being unjust to you?
2. Could someone be unjust to you without violating your rights?
3. Is it possible that other people respect your rights without knowing that they are doing so?
4. Is it possible that other people violate your rights without knowing that they are doing so?
5. Could members of a society have rights about which they have never been consulted and to which they have never agreed?
6. If a society were completely just, would it ask that each of its members contribute (taxes, military service, etc.) exactly in proportion to each person's *ability* to contribute, or would there be some criterion other than ability to contribute?
7. If a society were perfectly just, would it distribute benefits (opportunities, rewards) to each member in proportion to *need*, or to each person equally, regardless of need?
8. If a person has been found guilty of a crime, does the legal system still have to respect his rights?
9. If the world were a just world, would everyone's rights be respected?
10. If the rights of all the people in the world were respected, would the world then be a just world?

8

EXERCISE: Rights not mentioned in the Bill of Rights

To make sure that no rights or freedoms were inadvertantly denied to Americans, the Ninth Amendment was added to the Constitution. The Amendment states that:

> *"The enumeration in the Constitution of certain rights shall not be construed to deny or disparage others retained by the people."*

So, in addition to the familiar freedoms of the Bill of Rights, there are other rights that Americans have or are in the process of acquiring. These include:

1. Freedom to live or travel anywhere in our nation,
2. Freedom to work at any job for which we can qualify,
3. Freedom to marry and raise a family,
4. Freedom to receive a free education in good public schools,
5. Freedom to join a political party, a union, and other legal groups.

With your classmates, consider each of these rights separately.

1. Freedom to live and travel anywhere in our nation.

Are there any places (neighborhoods) where the following individuals (groups) would not be free to live?

(a) a group of mildly retarded adults living in an adult foster care home,
(b) a group of reformed drug addicts living in a halfway house,
(c) a family with many small children who play noisily,
(d) a black family,
(e) a Cambodian refugee family,
(f) a Cuban refugee family,
(g) a group of juvenile offenders in a group living home.

2. Freedom to work at any job for which we can qualify.

Are there any situations where the following individuals (groups) would not be free to work?

(a) a worker who refuses to join a union,
(b) a woman applying for a job as a truck driver,
(c) a member of the communist party,
(d) an ex-convict,
(e) a fifteen-year-old,
(f) a seventy-year-old,
(g) someone who is not a U.S. citizen

(Continued on next page)

(Continued from previous page)

3. Freedom to marry and raise a family.

Are there any situations in which the following individuals would not be free to exercise this right?

(a) a sixteen-year-old boy,
(b) a sixteen-year-old girl,
(c) a mentally retarded individual,
(d) an individual with an hereditary disability,
(e) someone who is not a citizen of the United States,
(f) someone who has previously been married,
(g) a poor person.

4. Freedom to receive a free education in good public schools.

Are there any situations in which the following children are unlikely to receive a good education?

(a) children of migrant workers,
(b) children living in a ghetto,
(c) children on an Indian reservation,
(d) children who are malnourished,
(e) children who only have one parent living,
(f) children who are physically disabled,
(g) children who perform poorly in academic subjects.

5. Freedom to join a political party, a union, and other legal groups.

Would any of the following individuals be excluded from any of the above groups? Which one(s)? Why?

(a) an ex-convict,
(b) a twelve-year old,
(c) a member of the Klu Klux Klan,
(d) a woman,
(e) someone who is not an American citizen,
(f) a poor person,
(g) a member of a minority group.

E.R.

Leading Idea 6: Have all our rights been identified?

Lisa maintains that it is a mistake to assume that the rights we presently enjoy represent all the rights to which we are entitled. Her comment suggests that the exploration by a society of the question of rights is a dynamic and never-ending process as new human potentials are discovered, new questions of human rights begin to emerge. For example, children's rights to education were not seriously proposed until early in the 19th century. Among the reasons for this development, it would seem, was the increasing affluence of society. In other words, once economic productivity in a society becomes sufficient, there is a surplus which can be devoted to activities which previously were held to be the responsibility of individuals. Earlier, only well-to-do families could afford to educate their children. When it became financially possible for society to establish public schools, it suddenly became plain that children had a right to education. This suggests that our rights are connected with the economic prosperity of the society in which we live: the more affluent the society, the more its citizens will demand as their rights what previously could have been afforded only by a few.

Another way of looking at this is that rights are not invented by human beings at all, but are progressively discovered. Human rights, it is argued in this alternative formulation, have always existed, but are only discovered as people learn more and more about themselves and human nature.

Justices affirm states' power to widen free speech rights

WASHINGTON (UPI) — The Supreme Court ruled unanimously yesterday that states may expand free speech rights for individuals beyond those guaranteed in the federal Constitution.

The decision upheld the California Supreme Court, which decreed private citizens may distribute pamphlets and solicit signatures on petitions in shopping centers without infringing on the owners' property rights.

In its ruling, the nation's highest court said allowing people "to exercise state-protected rights of free expression and petition on shopping center property clearly does not amount to an unconstitutional infringement."

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DISCUSSION PLAN: Expanding rights

1. Does the above ruling by the Supreme Court expand the rights specified in the federal Constitution, or does it merely interpret more broadly the treatment of existing rights according to the Constitution?
2. Is it possible that American citizens are entitled to rights which are not presently specified by the Constitution?
3. Is it possible that the notion of rights is capable of continual expansion,so that it may never be possible to say that all our rights have now been specified and backed up by Constitutional guarantees?
4. Can you think of a right which you believe you possess, but which you doubt is guaranteed you by the Constitution?
5. Do you think that every right implies a duty?
6. Do you think that, if the rights we are guaranteed continued to expand, so will the duties?
7. Does an affirmative answer to Question 6 mean that infinite rights would be accompanied by infinite duties, and since the latter would be overwhelming and unbearable, infinite rights must be rejected?

Leading Idea 7: Does justice exist?

Mark questions (page 80, line 34) whether there is such a thing as justice. He cites the fact that there are many cases of sickness which we can clearly describe, but he points out that we may have much more difficulty saying what it is that health consists of. Likewise, he argues, there are "lots of just and unjust things" but he wonders if there is such a thing as justice.

One flaw in Mark's argument is that the analogy he draws is not a very satisfactory one. It would have been somewhat better if he had said, "Just as many cases of sickness do not imply that there is such a thing as health, so many cases of injustice do not imply that there is anything such as justice." But that is not what he said. He admits that there are just things as well as unjust. There are thus two aspects of this issue which need to be explored, and not just one:

(1)Does the existence of something imply the existence of its opposite? Does the prevalence of illness imply that there is such a thing as health? Does the existence of cold imply heat? Does the existence of darkness imply light? Does the existence of error imply truth? Does the existence of imperfection imply perfection? Mark would seem to be arguing that the answer in all these cases is "no." But of course this is a much debated issue, and many people would dispute Mark vigorously on this score. These questions should be put to your students. It might be a good idea if they would choose one question, answer yes or no, and write out their reasons for their choice.

(2) Mark says there are many just things, but is there such a thing as justice? The traditional way of expressing Mark's comment is that there are many particular things in the world, but there are no "classes" or "universals" of which such things can be said to be examples. Thus, someone may say there are individual horses, but there is no class or universal horse (or horseness) of which the individual horses are simply instances. There is no such thing as humanity, there are only men and women. There is no such thing as society, there are only people. There is no such thing as nature, there are only countless individual things. To someone who says, "Yes, but these classifications are just formal devices. They are empty logical schemes; there are no real counterparts to them. We may say that all of you belong to the sophomore class, but there is no such thing as a 'class,' there are only individual students."

One way to answer Mark (on the above expansion of his argument) is to say that if there are a number of similar instances, then there must be a property which they have in common. If we say there are mammals, it is because all such creatures share the characteristic of nursing their young. This then is the mammalian characteristic which all mammals share, and it is very real. Likewise, there may be circles of many different sizes, but they have certain shared characteristics such as roundness, and it could be said to Mark, if there are numerous cases of justice, then there must be some property which all those cases have in common.

You could ask your students what common characteristics are to be found in each of a series of groupings such as automobiles, presidents, honest actions, beautiful objects, happy experiences. Some of your students may say that there are beautiful objects, but no such thing as Beauty, that there are happy experiences, but no such thing as Happiness. and so on. These are things for them to reflect upon together.

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EXPLORING SOCIAL EXPERIENCE: Stratification

DISCUSSION PLAN: Does the law apply differently to different classes?

A book on the subject of social class has this to say:

> "Individuals of the higher economic and occupational levels escape arrest and conviction to a greater extent than lower class persons, even when equally guilty of crimes. Although this may seem a shocking state of affairs, it is not surprising since it costs money to ask for justice. Wealthy persons can employ the best legal talent and, at times, expert witnesses. They can exercise personal influence to escape arrest or conviction, obtain changes of venue and delays, and if found guilty, they are often fined rather than imprisoned. Poor people, on the other hand, are more likely to be arrested and remanded to jail if they cannot furnish bail. Without financial and political power they cannot defend themselves as effectively when on trial and are more likely to be convicted."
>
> —**Kurt B. Mayer**, Class and Society **(N.Y.:Doubleday, 1955) p.39**

1. Does the writer feel that justice is impartially administered in this society?
2. How, according to the writer, are wealthier people able to obtain advantages for themselves, in courts of law, which poorer people are not able to obtain?
3. How, according to the writer, do sentences given upper-income people, for the same crimes, differ from those given lower-income individuals?
4. Is the central theme of the passage that "it costs money to ask for justice"?
5. Suppose two persons are accused of having violated the law, one is wealthy, the other is poor. How would each of them reason, using the above principle ("it costs money to ask for justice") and the fact of being rich or poor, so as to draw a syllogistic conclusion to their own particular case?

Leading Idea 8: Justice as fairness

At the bottom of page 80, Jill says that justice is "fair play." One way to think of justice is to see it as a balancing of competing claims. To do so involves getting rid of arbitrary distinctions that is to say, distinctions for which no reason can be discovered.

Those who construe justice as fairness argue along these lines Each individual in a society has the same right as everyone else to tthe greatest possible liberty. This means that similar cases are to be judged simiarly. Only if there are relevant differences should people be treated differently.

Secondly, it is said that inequalities, if they are to be allowed, must work for *everyone's* advantage and not just for the advantage of the favored individual. (For example, if some people are to be allowed to become millionaires, it is because the system under which they do so works to everyone's advantage, and not just to theirs. Presumably the same is true of paupers.)

It is furthermore argued by those who equate justice with fairness that the question of fairness arises when free persons, who have no authority over one another, are engaged in a joint activity and are trying to agree on the rules by which the benefits and the burdens are to be distributed. It is thus that we speak of "fair games," "fair competition" and "fair bargains." In these situations, the participants can face one another honestly and support their position as beneficial to all concerned.

A crucial distinction therefore is that between voluntary and involuntary membership, if fairness is limited to institutions with free and *voluntary* membership, while most problems of justice arise in situations of *involuntary* membership, there will be good reason to question, as Fran does, whether justice and fairness can be equated.

There does not seem to be much ground for dispute regarding the basic formulation of fairness as equal treatment for equal cases, but differential reatment where relevant differences are involved. Children will have no difficulty acknowledging that a member of the family having a blood deficiency will require a special diet and is entitled to get it. Similarly people with physical ailments are entitled to exemption from certain duties or responsibilities. People who are poor are not expected to pay certain kinds of taxes. In other words, relevant differences can be used as good reason for unequal treatment.

It should also be noted that fairness applies to the distribution of both benefits and burdens. There are benefits to be given out by the society or institution and there are burdens which the society can distribute. Among these burdens are the obligations of indididual members to contribute to the society or institution either in the form of money (as in the case of taxes) or in the form of service (as in the case of military service.) But in all these cases, fairness represents the ideal of avoiding arbitrary distinctions, such as privileges which cannot be justified by showing that they result in advantage to all concerned.

DISCUSSION PLAN: Justice and fairness

1. You are playing baseball. A member of the opposing team hits a home run, but fails to touch third base. Everyone sees it except the umpire, and so the player is not called "out". You protest. Are you protesting against *injustice* or the *lack of fair play*?
2. You are arrested for participating in a mugging, because someone has testified to seeing you at the scene of the crime. But you weren't there, and you have lots of witnesses to prove it. But your witnesses are not believed, and you are found guilty. You protest. Are you protesting against *injustice* or the *lack of fair play*?
3. Your year-end average in arithmetic is the fourth lowest in your class. Everyone passes but you. You protest. Are you protesting against *injustice* or the *lack of fair play*?
4. The same situation as the preceding, except that you have heard a rumor to the effect that you weren't passed because you don't speak English well. You protest. Are you protesting against *injustice* or the *lack of fair play*?
5. Is it possible that all cases of "lack of fair play" are cases of "injustice," but not all cases of "injustice" are cases of "lack of fair play"?
6. Is it possible that "injustice" and "lack of fair play" are one and the same?
7. If someone hurts you, and you have done nothing at all to deserve being hurt, do you feel that you are a victim of *injustice*, or of the *lack of fair play*?
8. If a person is the victim of a hereditary illness, is he a victim of *either* injustice or the lack of fair play?
9. If a person is the victim of an hereditary illness, which happened when his grandparent was prescribed a dangerous drug which had been insufficiently tested, is he a victim of *either* injustice or the lack of fair play?
10. If a person is born into a poor family, while other people are being born into wealthy families, is that person a victim of *either* injustice or the lack of fair play?

EXERCISE: Justice and fairness

Let us provisionally accept and work with the distinction between justice and fairness which Fran and others are insisting upon. We may also assume that fairness is a special case of justice — the case which deals with groups whose membership is *voluntary.* The alternative situation, to which fairness does not apply, but which is also a matter of justice, is that of groups whose membership is partially or wholly *involuntary.* Using this distinction, would you say that questions of the distribution of benefits, opportunities, duties and obligations in each of the following items is a matter *of justice* or a matter of *fairness*? Explain your answers.

	Justice	Fairness	?
1. children in school	☐	☐	☐
2. children in a family	☐	☐	☐
3. draftees in military service	☐	☐	☐
4. children at a party	☐	☐	☐
5. adults in a social club	☐	☐	☐
6. members of the Parent-Teachers Association	☐	☐	☐
7. prisoners in a jail	☐	☐	☐
8. taxpayers	☐	☐	☐
9. immigrants who are refugees from a repressive regime	☐	☐	☐
10. members of the Teamsters' Union	☐	☐	☐
11. members of the class of red-headed persons	☐	☐	☐
12. your descendents	☐	☐	☐
13. your ancestors	☐	☐	☐
14. members of the U.S. Supreme Court	☐	☐	☐
15. peasants in China	☐	☐	☐

Leading Idea 9: Injustice and unequal distribution of goods

Ms. Williams asks Fran (page 81, line 8) to give an example of the difference between justice and fair play, inasmuch as Fran seems unable to explain the difference. When Fran can think of no illustration, Ms. Williams offers a recollection which she apparently feels is relevant to the distinction that Fran is trying to make. The story has to do with the distribution of some candy to a classroom of students. The teacher proposes that the fairest method of distribution would be to give the most to those who deserve the most. (This of course goes back to the notion of justice as getting what one deserves.) The teacher apparently interprets desert as merit, because she asks "Aren't the ones in the class who do things best, the ones that deserve the most?"

The class rejects the notion of fairness which the teacher proposes. The children insist that, in this situation, differences among individuals are irrelevant. Fair treatment should be equal treatmennt, and equal treatment means that each person must get the same amount of candy. Thus we see two distinct notions of fairness have been introduced in the first part of the anecdote. Distribution in proportion to merit, and equal distribution regardless of merit.

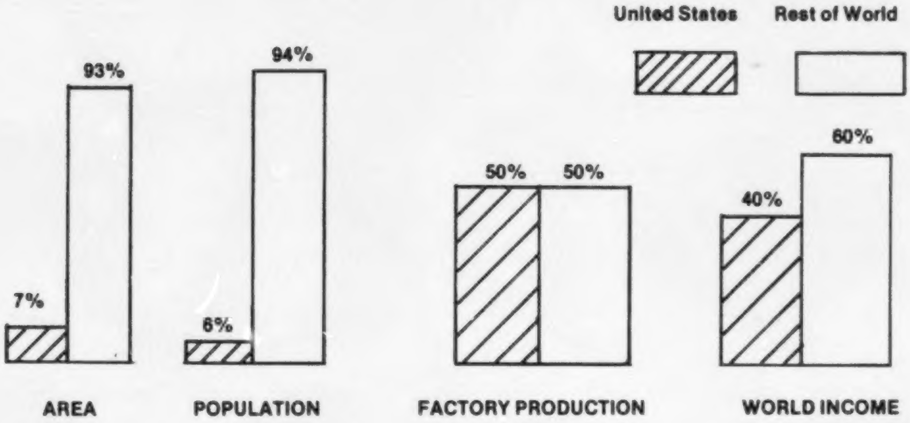
When the teacher goes out of the room, the children distribute the candy among themselves. The strongest children take the most candy by force, and some get none at all. The teacher now uses the definition of fairness as "equal treatment" insisted upon a little earlier by the class. She demands that each student give back one piece of candy. But of course this means that those who had a lot (seized by force) lost very little, and those who had only a little lost what little they had. In this situation, therefore, as Lisa observes, equality is not fair. And as Mark observes, neither is it just.

It is obvious that the students in Ms. Williams' class sense that her story is aimed at throwing light on the distinction between fair and just. But they are not sure exactly how it does so. It would be well therefore, in discussing this with your own class, to focus attention at first upon the point in the story in which the teacher went out of the room. What broke out could perhaps be described as "anarchy". Everyone grabbed what they could and force was the only principle of distribution. When the teacher returned, what she did failed to redress the injustice that had taken place — the forceful seizure of the most candy by the strongest children. This was not a situation in which everyone in the class entered into voluntarily: the weaker ones were coerced into it. It therefore had nothing to do with fair play, and was simply a case of injustice.

When the teacher returned and ordered each child to give back one piece of candy, there was a glaring contrast between the brutality of what had just happened and the ineffectiveness of her remedy. The students had just agreed to the principle of her remedy — equal treatment — but they now saw that equal treatment (fair play) is of little worth in a situation which has already been contaminated with injustice.

EXERCISE : How goods are distributed in the world

AMERICA'S SHARE OF THE WORLD'S RESOURCES



Use the information presented in the chart above and any other civics resources you need when answering the following questions:

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1. Do the figures in the graphs surprise you?
2. One definition of justice discussed previously in this chapter was "justice is getting what one deserves." Do the graphs above have any relationship to this definition? Can you support your view?
3. Do 6% of the population "deserve" to have 40% of the world's income?
4. Do the other 94% of the world's population "deserve" to have 60% of the world's income?
5. Can we say there is justice in the world according to this definition of justice?
6. Another definition of justice considered earlier was "justice is the situation where all one's rights are respected." Do the graphs above have any relationship to this definition?
7. What rights of a non-American might be in jeopardy because of the situation portrayed in the graphs?
8. Are Americans the cause of others being denied their rights?
9. Can we say there is justice in the world according to this definition of justice?
10. A third definition of justice considered previously is "justice is fairness." Do the graphs above have any relationship to this definition?
11. Is it "fair" that 50% of the factory production in the world is in 7% of the area?
12. What implications does this fact have for the other 93% of the world's land?
13. What would the land be used for, if not for factory production?
14. Do these alternate uses produce as much money as having factories on the land would?
15. Are there advantages to not having factories on the land?
16. Who makes the decision about how land will be used?
17. Is this fair?
18. Is this just?
19. Looking back on your responses to questions 5, 9 and 18, would you say that unequal distribution of goods is the cause of injustice in the world or a symptom of injustice in the world?

E.R.

EXERCISE: How goods are distributed in the U.S.

The U.S. Government describes any urban family of four with a yearly income of $5,850 or less as living in poverty. Under this definition there are 24,000,000 (twenty-four million) Americans or 12% of our total population living in poverty. Included in the group are 5,000,000 children, and 2,000,000 elderly people with incomes of $2,400 a year or less.

On the other hand, the average American family has an income over $10,000 per year (Source: Follett text, p 390).

The chart below displays even more graphically how unevenly this income is distributed:

INCOME LEVELS

Total Money Income	Number of Families	Percent
Total	**56,245,000**	**100**
Under $1,000 $ 1,000 to $ 1,999	1,209,000	2
$ 2,000 to $ 2,999	1,356,000	2
$ 3,000 to $ 3,999	1,908,000	3
$ 4,000 to $ 4,999	2,293,000	4
$ 5,000 to $ 5,999	2,310,000	4
$ 6,000 to $ 6,999	2,351,000	4
$ 7,000 to $ 7,999	2,444,000	4
$ 8,000 to $ 8,999	2,495,000	4
$ 9,000 to $ 9,999	2,230,000	4
$10,000 to $10,999	2,597,000	5
$11,000 to $11,999	2,415,000	4
$12,000 to $12,999	2,716,000	5
$13,000 to $13,999	2,373,000	4
$14,000 to $14,999	2,460,000	4
$15,000 to $15,999	10,548,000	18
$20,000 to $24,999	6,518,000	12
$25,000 to $25,999	7,148,000	13
$50,000 and over	783,000	1
Median Income	**$13,719**	
Mean Income	**$15,546**	

NOTE: Because figures in the percent column have been rounded off, they add up to slightly less than 100.

Source: Dept. of Commerce, Bureau of the Census, 1977

Use the information presented in the chart above and any other civics sources you need when answering the following:

1. One definition of justice discussed previously in this chapter was "justice is getting what one deserves." Do people deserve the amount of money they make?
2. Does anyone "deserve" to live at the poverty level?
3. Does anyone "deserve" to make $250,000 per year?
4. Is it unjust that people make different amounts of money?
5. Should everyone be paid the same amount?
6. Should everyone be guaranteed a minimum income?

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7. Another definition of justice considered earlier was 'justice is the situation where all one's rights are respected.' Would the rights of anyone on the chart be jeopardized because of their income?
8. Do people who make a great deal of money deprive others of their rights?
9. What is the relationship, if any, between one's income and one's rights?
10. A third definition of justice considered previously is "justice is fairness." Is it fair for people to have different incomes?
11. Do people who make a great deal of money deprive others of making money?
12. Is it unjust for one person to make more money that others?
13. Looking back on your responses to questions 4, 9 and 12, would you say that unequal distribution of income is the cause of injustice in our country or a symptom of injustice in our country?

E.R.

EXERCISE: Ms. Williams' story

Ms. Williams' story deals with people who are asked to give back a certain amount of things they have acquired, regardless of *how* those things had been acquired.

An analogy to such a system of compulsory "giving back" might be the tax system. Discuss the following questions:

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I. (1) How do *sales taxes* operate?
    Do they affect individual taxpayers equally?
    Is their impact on taxpayers fair?
  (2) How do *income taxes* operate?
    Do they affect individual taxpayers equally?
    Is their impact on taxpayers fair?
  (3) How do *inheritance taxes* operate?
    Do they affect individual taxpayers equally?
    Is their impact on taxpayers fair?
  (4) How do *corporate taxes* operate?
    Do they affect individual citizens equally?
    Is their impact on corporations and citizens fair?
II. Is it *right* for the country to have:
    (1) sales taxes? (say why or why not?)
    (2) income taxes (say why or why not?)
    (3) inheritance taxes (say why or why not?)
    (4) corporate taxes (say why or why not?)

Leading Idea 10: Is fairness a matter of treating everyone alike?

It is not uncommon to interpret fairness as "equal treatment". While this has a superficial plausibility, it nevertheless presents us with a number of problems.

For example, suppose there is someone who "treats everyone like dirt." Since his way of treating them is equal, is it not fair? Some would argue that it is not fair, and others would say that it is fair but not just. This however leaves the concepts of fairness and justice very ill defined.

Yet there is an aspect of the notion that "fairness is equal treatment" which strikes many people as convincing. This is the emphasis on *procedure*, on *treatment*, rather than on the merits or deserts of the persons being treated. As we saw earlier, the phrase "fairness means equal treatment" requires elaboration: it requires to be formulated in some such fashion as "treat equals equally, and unequals unequally." That is, people are to be treated alike unless there is good reason to treat them differently. And a good reason for treating them differently would be that the people in question are relevantly different in some respects. Thus members of the same family deserve to be treated equally with respect to getting new clothing, but certainly it is relevant to point out that they are all of different sizes, and so in this respect they should not be treated alike. Or some members of the family may be much more in need of dental treatment than others, and would be shortchanged if everyone in the family were given the same minimal amount of dental care.

We can now see that the judgment of what is fair depends upon a sensitive awareness of relevant similarities and relevant differences. You may not think if you stress such similarities in the classroom time after time that you are systematically reenforcing capacities of your students to be fair, but you are. (Of course, this presupposes that you and your students define "fair" as equal treatment.) The question remains that even if we know what fairness is (that is, treat equals equally and unequals unequally) it does not follow that we know what justice is.

This point comes up more explicitly on page 84, lines 30-33. Mark is still troubled by the difference between justice and fairness. Tony blandly proceeds to reiterate the position that justice is equal treatment for equals and unequal treatment for unequals. It is at this point that Mark becomes completely exasperated at the failure of some students in the class to understand that this precise formulation of fairness still is inadequate for an understanding of justice.

EXERCISE: The breaks people get

A SAMPLING OF THE BREAKS PEOPLE GET

Direct Subsidies (in billions)	
Medicaid payments	$5.7
Veteran's education benefits	3.1
Farm price supports, acreage payments	2.9
Food stamps	2.8
Postal service subsidy	2.0
Revenue sharing for manpower programs	1.9
Public-housing assistance	1.3
School lunch program	1.2
Mass transit grants	0.9
Merchant marine subsidies	0.5
Indirect Subsidies (in billions)	
Special treatment of individual's capital gains	$7.0
Tax-free pension-plan payments	5.0
Interest deduction on home mortgages	4.9
Investment tax credit	4.6
Deduction for charitable contributions	4.6
Lower tax rate for small corporations	3.3
Exclusion of employer contributions for medical insurance	2.9
Depletion allowance for natural resources	2.1
Excess depreciation on buildings	1.0

A subsidy is a grant or a gift of money. It frequently refers to money given by the government to a private person or company to assist them in their need or in an enterprise that seems to be for the common good.

With a partner, select one of the direct subsidies at the top of the list. Consult civics texts and other resources to learn about the history and purpose of the subsidy program you've chosen. Then, with your partner, answer the following questions about subsidies:

1. Is it fair that some individuals receive this subsidy?
2. Is it fair that other individuals do not get the same breaks?
3. Does this subsidy affect you and your life in any way?
4. Does your answer to question no. 3 in any way affect your responses to questions 1 and 2?

Report your conclusions to the entire class. Do your classmates agree with your responses to the questions?

After all the reports have been given, summarize which subsidies received the most support and which the least support.

Is fairness a matter of treating everyone alike? Repeat the process with the indirect subsidies at the bottom of the list.

E.R.

EXERCISE: Competitiveness and distribution

The government had decided that a great tract of public land was to be given away at no cost to people who would agree to settle down and cultivate their land. But how much land was to be given to each would-be settler? Already there were hordes of eager and ambitious frontiersmen camping at the site where the land was to be distributed, eager to learn the basis of the distribution.

The government official in charge then issued an edict. Each settler could lay claim to all the land which he could encompass in one day's running. The land claimed would have to be square in shape, and the settler would have to traverse the perimeter of the square and be back in 24 hours.

But settler after settler came to the same fate. They would try to make the first leg of their journey as long as possible. Then they would travel the same distance in a direction perpendicular to the first. By now, night would be drawing on, and they would be terribly far away from their starting — and finishing point. But they would continue to run until they dropped from exhaustion. And because of their greed, none were able to complete the circuit and claim their land.

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— adapted from Tolstoy

1. Does this story suggest that everyone is excessively greedy, or that people are poor judges of their own endurance?
2. Was the government official fair? Should the distribution have been made proportionate to the strength of each of the settlers?
3. Is it correct to say that instead of having the settlers compete with one another, the official in charge compelled each settler to compete against himself?
4. Are there times when it is a good thing to have people compete against themselves? Can you illustrate?
5. Is it possible that the official knew what would happen, and made the rule as he did so that the government would end up by keeping the land for itself?

Leading Idea 11: Injustice as inequality of opportunities

Bart tells about his own childhood on page 82. He feels there were opportunities made available to him which were not made available to his sister and his cousin. He had the opportunity to get an education, which in turn led to his being a successful judge. But because she was female, his sister was not afforded similar opportunities. And his cousin was not expected to develop his potential because he was poor and had no living parents.

When we talk about "distribution", we are often assumed to be talking about distribution of rather tangible things such as income, or jobs, or consumer goods. But a very meaningful and important aspect of distribution has to do with the way opportunities are distributed in a society. The point Bart is making is that the ideal of "equal opportunoties" is a long way from realization in the world as it presently exists. Few people would seriously maintain that newborn infants, even in a society such as ours, have the same life-chances, the same advantages, the same access to the goods and the benefits of life. For there to be equal opportunity, there must be no privilege, and few would maintain that ours or any society today is without privilege.

DISCUSSION PLAN: Bart's story

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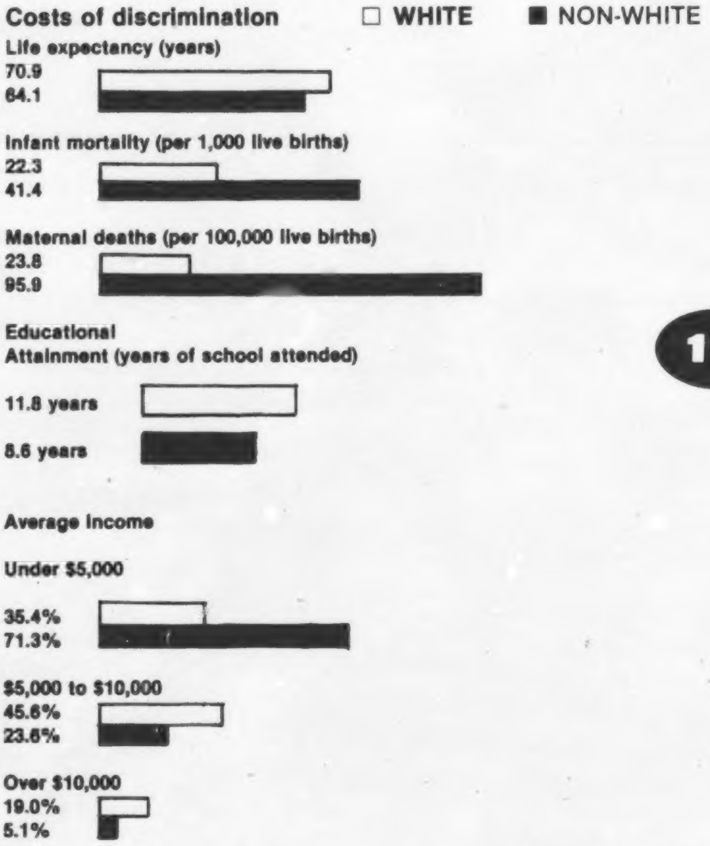
1. What are opportunities?
2. Do opportunities just *happen*, or are they *distributed?*
3. Is it possible to arrange for opportunities to be distributed *fairly*?
4. Do some people deserve greater opportunities than other people?
5. Should people who have greater musical talent be given greater opportunities to develop their talent than people who have a lesser degree of musical talent?
6. Should the same opportunities for music education and jobs in music be available to everyone, regardless of talent or merit?
7. Can you think of situations where the distribution of opportunities should take place regardless of talent or merit?
8. Should opportunities for development of individual talents be provided for *any* talents, or just for some? If only for some, for which?
9. Should only useful talents be developed?
10. Assuming only useful talents should be developed, are they to be talents useful to the individual, or to society?

EXERCISE: Costs of discrimination

Racial discrimination has been a persistant problem in the United States. Despite the Emancipation Proclamation and countless Supreme Court decisions and civil rights legislation, President John Kennedy had no choice but to give the following summary of the plight of the black American in a 1963 address to Congress:

> "The Negro baby born in America today — regardless of the section or state in which he is born — has about one-half as much chance of completing high school as a white baby born in the same place on the same day — one-third as much chance of becoming a professional man — twice as much chance of becoming employed — about one-seventh as much chance of earning $10,000 per year — a life expectancy which is seven years less — and the prospects of earning only half as much." (quoted in Bard, et al, p 397).

The following chart graphically illustrates these differences:



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1. Is it an accident that one group of people has less of an opportunity for a long life than another group?
2. What are some reasons that one group of people has less of an opportunity for a long life than another group?
3. Is it just for one group of people to have less of an opportunity for a long life than another group?
4. Is it an accident that one group of people has less of an opportunity for formal education than another group?
5. What are some reasons that one group of people has less of an opportunity for formal education than another group?
6. Is it just for one group of people to have less of an opportunity for formal education than another group?
7. Is it an accident that one group of people has less of an opportunity to earn money than another group?
8. What are some reasons that one group of people has less of an opportunity to earn money than another group?
9. Is it just for one group to have less of an opportunity to earn money than another group?
10. In general, what is the relationship between justice and inequality of opportunities?

E.R.

Leading Idea 12: Injustice as due to failure of employers to share in the cost of children's upbringing

Mr. Burchfield's father relates a dispute he had, when a boy of 15, with the owner of the mine at which his father had worked. He protested to the mine owner, Mr. Taylor, that he should be paid more than a "subsistence wage." (A subsistence wage is one in which a person is paid the minimum necessary to meet his needs. Subsistence wages evidently have nothing to do with the quality of the laborer's work or with the competition of workers in the marketplace, but is related solely to the cost of staying alive.) The boy, Ty, contends that there is an inconsistency in Mr. Taylor's defense of his policy with regard to the wages given to his workers. According to Ty, Mr. Taylor recognizes his responsibility in replacing the trees he has cut down for his sawmill. Therefore, Ty argues, it is inconsistent for Mr. Taylor to fail to recognize his responsibility with regard to replacing the workers who die of exhaustion in his mines.

In other words, Ty argues that a manufacturer, in setting a price for the product, takes into account not only the cost of the manufacture of that item, but the cost of the research and development of that item. On the other hand, in compensating a laborer, Ty maintains, only the cost of the maintenance or subsistence of the laborer is taken into account, but not his cost of development. Such inconsistency, Mr. Burchfield's father implies, is one of the foundational causes of injustice.

DISCUSSION PLAN: Old Mr. Burchfield's story

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1. Should a worker's wage be for the value of the work he has performed, and nothing more?
2. Should a worker's wage be based on what it costs a worker to live (*i.e.*, on the minimum food, clothing, medicine and rent expenses necessary for the worker to survive?)
3. Should a worker's wage include some compensation for the cost of his upbringing, during the period in which he was unable to earn a living?
4. Should a worker's wage provide for the cost of living of each member of the worker's family so that workers with large families would get proportionately larger wages?
5. Should increases in workers' wages be tied to increases in the "cost-of-living"?
6. If cost-of-living increases are not given simultaneously to *all* workers, what is the effect upon those (such as those on fixed pensions) whose income is not connected to "cost-of-living" increases?

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DISCUSSION PLAN: Development costs

1. The Hudson Oil Company has invested 10 million dollars to develop a new process for turning coal into oil. When setting the price for the oil, should they take the $10,000,000 investment into account?
2. The Hudson Oil Company has recently initiated a new health program for its employees. Should it increase the price of its products to pay for the cost of the health program?
3. Mr. Hudson, owner of the Hudson Oil Company, has sent his son, Jeff, through medical school. When Jeff becomes a doctor, should he charge fees that take into account his father's investment in his education?
4. Joe Davis has worked his way through medical school. When he becomes a doctor, should he charge fees which will compensate him for his medical education?
5. Eddie Gibbs is going to do some baby-sitting, and is trying to figure out how much of an hourly rate to ask for. Should he take into account how much it costs him to eat, how much his clothes cost, and what share of his family's rental goes for his bedroom?
6. Should Eddie take into account how much it cost his family to feed him, clothe him, and pay his doctor bills ever since he was born?
7. If your answers to questions 1 and 2 are YES, but your answers to questions 5 and 6 are NO, does it seem to you that your answers are inconsistent? If so, how do you explain the inconsistency?

Leading Idea 13: Do people in fact get what they deserve?

Randy claims, in the middle of page 84, that people get just what they deserve. Those who are poor, presumably, didn't merit getting rich, and those that are rich didn't deserve to be poor. It is not clear from Randy's remark why this is so.

Randy's argument suggests that not only is our society a just one, but that nature is just too. If everyone gets what he deserves, then the sick deserve to be sick, just as the poor deserve to be poor. However it would appear to be very difficult for Randy to prove such a claim. There is no great amount of evidence that vicious people are any more immune to illness than virtuous people are. Randy does not offer any evidence for his claim that we all deserve what we get, and it is possible that he does not have any.

This does not mean that Randy, if pressed, could not modify his position in an effort to make it more plausible. He might argue, for example, that all of us, in some fashion or other, have a hand in the shaping of our destinies. Those who believe in free will generally feel that individuals in some sense choose what happens to them in their lives, and from this point, it is not terribly far to the position that we get what we deserve.

You should by all means give your students an opportunity to talk about this issue. Do they get the grades they deserve? The clothes they deserve? The gifts they deserve? The freedoms they deserve? Do they know people who don't get what they deserve? And if the answer is "yes," ask them if they can figure out why that is so.

DISCUSSION PLAN: Is it true that "whatever is, is right", and that one gets whatever it is one deserves?

1. If everyone gets what they deserve must it not be true that this is the best of all possible worlds?
2. If all people get what they deserve, wouldn't it be likely that everything is perfect, and every thing that happens is just right?
3. If everyone gets what they deserve, how does it happen that some people who *seem* to deserve so many good things manage to suffer so much, and other people who *seem* to deserve so much punishment manage to flourish?
4. Is it possible that people really enjoy suffering, and that is the reason they are given so much of it? (Is it also the reason that the world is such a happy place?)
5. Is it possible that we are just all mixed up, so that the people we think of as good are really not good, and the people we think of as not good are really good?
6. Would a world in which people deserved virtually nothing and received virtually nothing be a perfect world, because everyone in it received his due?
7. Would a perfect world have to be one in which everyone deserved, and received, as much as possible?
8. In a family, are individual members given food and clothing in proportion to their needs or in proportion to "what they deserve"?
9. Is it possible that, in an ideal world, the criterion of "what each deserves" is not a workable basis of distribution?
10. Does the earth and all it contains "belong to" mankind the way a home and all it contains belongs to the family that inhabits it? (If your answer is "yes," what does that imply about the notion that "whatever is, is right"?)

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Leading Idea 14: Justice as providing the conditions of freedom

Earlier in the chapter, it will be recalled, a distinction was made between weather and weather conditions. At the bottom of page 84, this distinction is once again pointed out by Fran, who notes that it may be a key to resolving the difficulty of distinguishing between fairness and justice.

Suki picks up the challenge immediately. Her formulation of the matter involves, on one level, simply a change of imagery. Normally, when we think of fairness, we are accustomed to recall the image used by Abraham Lincoln of runners on a track who are compelled to start at the same starting line, although they may end up very differently. The notion in the Lincoln image is that all society has to do is see to it that everybody starts out with the same opportunities, and individuals can be entrusted thereafter to differentiate themselves in terms of their different endowments, ambitions, energies, and so on.

Suki, however, implies that this image is deficient. For example, one does not treat a garden that way. One does not throw a handful of seeds on the ground and then leave the rest to them. If one wants a variety of lovely blooms, one must spend time in advance of planting by preparing the soil, and thereafter one must carefully water the plants and tend them while they grow. In so doing, one does not violate the integrity of each flower; one does not try to force a buttercup to become a rose, or a rose to become a sunflower. One simply tries to help each thing attain the perfection of which it is capable. One's responsibility as a gardener is to provide the conditions of growth, the individuals will take care of the rest themselves.

Later, in the middle of page 85, Lisa, Mark and Fran develop the position implied by Suki, and use it to explain the relationship between justice and freedom. In the same way that plants bloom under ideal conditions, so people develop into free individuals under the ideal social conditions to which we give the general name of justice. These social conditions are very profound, and reach deep into the traditions and institutions of society. Fair play represents, as Fran says, "nothing more than the tip of the iceberg." Her reason for saying this, as indicated earlier, is that fair play represents the ideal terms of social relationships as they can exist in voluntary organizations. But society at large is not a voluntary organization. As children frequently tell us, they "didn't ask to be born." Nor do they ask to go to school. Their experience of the world is one of a vast number of interlocking institutions and organizations regarding the operation of which few individuals — certainly few youthful individuals — are consulted. Consequently, Fran, Lisa and Mark are trying to call attention to the underlying foundations of the social order, when they use the word "justice", and to the flowering of individuality when they talk about "freedom."

DISCUSSION PLAN: Justice as the conditions of freedom

1. Are those parts of the world most threatened with violent upheavals the areas where people feel they have been treated justly, or the areas where many people feel they have been treated unjustly?
2. Is it generally true that people who feel they have been treated unjustly feel resentment and hatred towards those they hold responsible for such treatment?
3. In a world in which wars are constantly threatening, can a person feel free from military dangers?
4. In a world in which there are many tyrannical and totalitarian governments, many of them aggressive towards their more peaceful neighbors, can one feel politically free and secure anywhere?
5. In a world in which there is much unemployment and starvation, and in which, even in "prosperous" times, there is often serious inflation, can anyone feel economically free and secure?
6. Is it possible that if the political and economic grievances of different peoples in the world could be reasonably dealt with, such peoples would feel less resentment, and our insecurities would decrease?
7. Would you say that justice and freedom are unrelated, or would you say there is a correlation between them?
8. If there is a correlation between justice and freedom, which is it: (a) the more freedom, the more justice; or (b) the more justice, the more freedom?

Leading Idea 15: Is there a difference between adults and children?

Certainly there are many differences between adults and children. But we have to ask ourselves several questions. To what extent are these differences of degree rather than differences of kind? Furthermore, to what extent are such differences balanced (or even outweighed) by similarities between children and adults?

Certain differences are very evident, such as size, strength and knowledge (posession of reliable information). But in each of these instances, the child of several years of age differs from the adult only in degree, and can look forward to being on equal terms with the adult in a few more years. For an instance of difference of kind, we would have to choose an example such as the difference between the information possessed by an adult and that possessed by a newborn infant — and even this might be debatable.

Balancing the disparities of size and strength are the similarities in terms of feeling and emotion, and the possession of personhood, regardless of age.

Ms. Williams had sais that she wasn't sure she could tell the difference between adults and children, and Bart, who earlier was sure that such a difference existed, in some mysterious fashion, now concedes that there may be no such difference. But exploration of the similarities and differences between children and adults is not an inquiry to be abruptly abandoned with the reaching of a momentarily satisfying answer: it is a theme worthy of continuous investigation.

DISCUSSION PLAN: Children and adults

1. Do you think most adults remember how it was when they were your age?
2. Do you remember how it was when you were ten years younger?
3. Do people forget how it was when they were children because it took place so long ago, or because they don't want to remember?
4. Are you anxious to "grow up"? If so, why, If not, why not?
5. Do you think there are adults who would like to be children again?
6. Are there adults who never really had a childhood, although of course they were once young?
7. If it is possible for some people to have missed childhood, is it also possible that some people miss out on adulthood?
8. Is it possible that, for some people, becoming an adult is a great disappointment after an enjoyable childhood, and for others adulthood is delightful after a disappointing childhood?
9. Are there many new things to be discovered in adulthood as there are in childhood?
10. If adulthood is so much closer to old age than childhood, why do so many children want to become adults?
11. Is it possible that, just as children discover adulthood, some adults rediscover childhood?
12. What experiences and insights do adults need to have in order to understand and get along better with children? What experiences and insights do children need to have in order to understand and get along better with adults?

EXERCISE: Juvenile justice

Individually consider the chart below and indicate what you think would be the result if a 13-year-old or an adult committed the acts listed below:

OFFENSE	CONSEQUENCES FOR A 13-YEAR OLD			CONSEQUENCES FOR AN ADULT		
	No Action	Reform School	Prison	No Action	Rehabil. Program	Prison
1. Stealing sheets						
2. Holding up a store						
3. Going around with undesirable people						
4. Starting a fight and hurting someone						
5. Running away from home						
6. Killing someone with an automobile while driving too fast						

Then compare notes with your classmates.

With your classmates, arrange to talk to someone knowledgeable about the juvenile justice system, *e.g.*, a judge, lawyer, social worker, probation officer, etc. Ask this resource to check on the accuracy of your responses to the questions on the chart about the differences between adults and children in the eyes of the law.

Then ask your resource to respond to these questions:

1. How would you summarize the differences in the ways that adult and juvenile lawbreakers are treated by the law?
2. Do you believe that there should be differential treatment for adult and juvenile lawbreakers?
3. Should a juvenile lawbreaker ever be treated as a legal adult?
4. Should an adult lawbreaker ever be treated as a legal juvenile?

After the consultation with the resource person, discuss your own responses to these four questions.

NB. To the teacher: "According to the laws of most states, four of the acts (on the chart) are crimes: stealing sheets (larceny); holding up a store (robbery); hurting someone in a fight (assault); killing someone while driving an automobile too fast (manslaughter).

Adults go to jail for all four. A thirteen-year-old risks going to a reform school if he/she commits any of the six offenses."

E.R.

Leading Idea 16: Living and living well

Earlier in the course, we encountered such distinctions as those between writing and writing well, and thinking and thinking well. In this case we note that Mark distinguishes (at the bottom of page 85), between living and living well. The distinction is an ancient one and runs like this. For a human being, it is not enough merely to live, because merely to live is to do only that which other animate things do, such as trees. As humans, we want to be able to distinguish between living and living well, and to arrange things so that we can choose the better of these alternatives.

Mr. Burchfield's father suggests that greater excellence in living is to be attained by improving the conditions under which people live. Suki responds with a question: "Doesn't that mean being able to do what you think best to do?" To better the conditions presupposes that we know the difference between mediocrity and excellence. Thus, Suki's response puts the emphasis upon human intelligence and the capacity of human beings to reflect upon what they do. (To do what you think best to do, it will be recalled, is what Suki earlier gave as her definition of freedom in Mr. Minkowski's health food store.) Thus, the elder Mr. Burchfield's recognition that social justice lies in the improvement of social conditions leads to Suki's reiteration of her definition of freedom.

Here Mark chooses to reiterate a theme which he had introduced in Chapter One: that in some activities, such as sports, thinking and doing were one and the same. If he brings the theme back at this point for an encore, it is because he sees it now in a social or political light. We live in a time in which wisdom and power are rarely exercised together. The ancient maxim to the effect that the political problems of human beings will be so acute so long as those who are wise have no power, and those who have power are not wise continues to have a certain relevance. Mark, however, does not just envisage a situation where the rulers alone unite wisdom and power. The image he presents us with is one of a democratic world in which all people have been cultivated in such a way that they will naturally reflect upon all that they do and carry out into action only what they judge worthy of being acted upon.

EXERCISE: Living and living well

Mr. Burchfield claims that living well lies in the improvement of social conditions. The chart below indicates how Americans rate various types and sizes of communities for several aspects of the quality of life:

WHAT PEOPLE THINK ABOUT CITIES

QUESTION: Which type of community offers:

	Cities	Suburbs	Small town, Rural areas	No difference, Not sure
Best public schools	23%	39%	24%	14%
Best colleges and universities	67%	13%	4%	16%
Worst public schools	63%	3%	15%	19%
Lowest cost of living	13%	10%	55%	23%
Best employment opp	72%	13%	3%	12%
Best shopping facilities	62%	28%	4%	6%
Least crime	3%	14%	69%	13%
Best place to raise children	12%	31%	49%	9%
Best housing	22%	43%	18%	16%
Most cultural opportunities	90%	4%	—	6%
Best selection of restaurants	77%	14%	2%	7%
Best parks and playgrounds	47%	32%	8%	12%
Best health-care facilities	73%	16%	4%	8%
Best public transportation	81%	8%	2%	9%
Best public serv. (police, etc)	39%	33%	15%	13%
Least amount racial discrim.	29%	11%	35%	24%

Totals may not add to 100% because of rounding.

Source: Louis Harris, 1978

Check the chart to see which aspects of the quality of life are rated most highly for communities like the one in which you live.

To investigate those characteristics which are less frequently attributed to a community like yours, select a partner and one of the traits on the list. Brainstorm with your partner to generate as many characteristics as possible which might contribute to a positive rating for this aspect of the quality of life, *e.g.*, a low crime rate and an organized program of community activities might be pertinent to the issue of where is the best place to raise children.

Then investigate your community with respect to the list of characteristics you have generated, to see whether these features are available in your community. When you have completed your investigation, make a report to your classmates on your findings.

After all reports have been presented, take a poll like the one on the attached list, calculating the percentage of your class who judge each type of community to be the best place with regard to each variable given. Compare your results with those on the chart.

How did your type of community fare with your classmates? The same as or different from the national judgment? If there is a difference, can you speculate on some reasons why such a result is not surprising.

Finally, discuss with your classmates, "Do people in your city/town live well"? Why or why not?

E.R.

DISCUSSION PLAN: Living and living well

1. Are human beings distinguished from plants and trees by virtue of the fact that human beings live, or do plants and trees live, too?
2. Are human beings distinguished from fish by virtue of the fact that human beings have sense organs, or do fish have sense organs, too?
3. Are human beings distinguished from other animals by virtue of the fact that human beings reproduce, or do other animals reproduce, too?
4. If human beings are not different from other creatures with respect to life, sensation, perception, nutrition, respiration, digestion, and reproduction, then just what is it that makes humans different from other creatures?
5. It is is claimed that human beings think, and other creatures don't think, what is meant by saying that humans "think"? That they "have thoughts", or that they are capable of acting reasonably?
6. If it is claimed that what distinguishes humans from other beings is the capacity to act reasonably, is such a capacity possessed by all human beings?
7. If all human beings have the capacity to act reasonably, is it nevertheless the case that people differ in the extent or degree to which they are able to exert rational guidance over their actions?
8. If acting reasonably is a matter of degree, is it still true that those human beings whose actions are very little guided by reason are living?
9. On the other hand, could it be said that those whose actions are very much guided by reason are living well?
10. Can you think of situations in which people live very much in accordance with reason, yet do not, in your opinion, live well?
11. In your opinion, are people who try to live rationally good people?
12. In your opinion, is it possible to be a good person without trying to give rational guidance to your actions?
13. In your opinion, is the *good society* one that tries to construct its policies and its institutions so that they are rational?
14. Can a society be good if it does not try to be rational?
15. In which kind of society are the chances of an individual to live well better — in a society that has rational policies and institutions, or in one that does not?

EXERCISE: The role of government

28

Consider the two following arguments:

"Each nation has its own government, and that's the way it *should* be. No foreign government has the right to dictate to us what our foreign policy should be, or what kinds of rights our citizens ought to have. I guess what I'm saying is that the sovereignty of each nation is absolute. You can't take away a country's right to protect and defend itself. That's why it's healthy for each nation to be well-armed: it makes for a balance of power among nations, and that in turn makes for world peace."

"The American colonies might have fought wars against each other, but instead they gave up their claims to be sovereign powers, and turned their rights of self-defense over to the national government. In the same way, I think the time will come when people will realize that national sovereignty is a guarantee of more and more international wars. Nations will give up their rights of self-government, and will choose world government rather than world destruction. That's what will happen, and it's what *should* happen."

Volunteers should form two groups of equal numbers, and should meet in separate conferences to decide what reasons are best reasons to support the argument in which they believe.

After the reasons are given for each side, class discussion proceeds as usual.

CORRELATION CHART
CHAPTER EIGHT

LEADING IDEA	**State and Local Government.** Steven Jantzen, et. al. Scholastic Book Services, NY, 1977.	**Civics.** Grant T. Ball and Lee J. Rosch. Follett Publishing Co., Chicago, 1978.	**Governing Your Life: Citizenship and Civics.** Steven Jantzen, et. al. SRA, Chicago, 1980.	**American Civics** (2nd edition) William Hartley & William Vincent Harcourt, Brace, Jovanovich, NY, 1974.
1. The experience of deja vu II-27		Chap. 4, lesson 10		
2. Events and their conditions I-6, VII-1, I-7, II-12, III-15		Chap. 7 lesson 12		Chap. 17 4, 10, 20
3. Justice as getting what one deserves VI-11, II-20	Chap. 7, 8	Unit 3, lessons 8, 9, 10	Chap. 14	Chap. 5
4. What are rights?	Chap. 10	Chap. 2	Chap. 21	Chap. 2
5. Justice as the situation where all one's rights are respected VI-11, II-20	Chap. 7, 8	Unit 3, lessons 8, 9, 10	Chap. 14	Chap. 5, 2
6. Have all our rights been identified?		Unit 2	Chap. 3	Chap. 19, 20, 1, 2
7. Does justice exist? I-9, I-4, VI-11, II-20	Chap. 8	Unit 2, lesson 5, 11; unit 6, lesson 5	Chap. 11, 14	Chap. 4, 6, 1, 22, 7 8, 11
8. Justice as fairness VI-11	Chap. 4, 5	Chap. 6 Section 4	Chap. 10, 11	Chap. 4 10, 13
9. Injustice and unequal distribution of goods	Chap. 9, 10	Unit 7, lesson 6; unit 7, lessons 7, 12	Chap. 7, 10 15	Chap. 17
10. Is fairness a matter of treating everyone alike? VIII-8, VI-11, I-4	Chap. 8	Unit 2, lessons 8, 12	Chap. 14	
11. Injustice as inequality of opportunities VIII-9, II-1	Chap. 10	Chap. 2	Chap. 21, 11,	Chap. 2, 1, 18
12. Injustice as due to failure of employers to share in the cost of children's upbringing III-2, III-3	Chap. 9	Unit 6, lesson 5; unit 3, lessons 8, 9, 10	Chap. 5, 10, 14	Chap. 15, 16, 17
13. Do people in fact get what they deserve? II-6, VII-13, VIII-2	Chap. 10	Unit	Chap. 9	Chap. 1
14. III-10, VIII-2, V-1, IV-16, VI-11, VII-5, VII-1, I-6 I-9, VIII-7				
15. Is there a difference between adults and children? VI-6, I-4	Chap. 8	Unit 7, lesson 10		Chap. 22
16. Living and living well	Chap. 10	Unit 7, lesson 9	Chap. 3, 6	Chap. 17, 20, 21, 23